

THE CRITICAL REVIEW.

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ARTICLE I.

Dissertations on Subjects relating to the Genius and the Evidences of Christianity. By Alexander Gerard, D. D, *Professor of Divinity in the Marischal College of Aberdeen.* 8vo. Pr. 6s. Sold by T. Cadell.

WHEN any branch of science, or any point of morality, has been frequently discussed, succeeding writers have generally complained that the subject has been already exhausted. If the complaint were just, it would long since have been in vain to expect that any thing new should be advanced in relation to the evidences of the christian religion; for it will be difficult to name a subject which has been oftener canvassed: but the complaint is generally no more than an excuse for want of genius. It may perhaps be affirmed with truth, that no subject is so trite, as not to afford real genius matter for new discoveries. There never yet arose a defender of Christianity, possessed of genius, who did not throw additional light upon its evidences. Some of the latest writers have confirmed even its direct and principal evidences by arguments which were not formerly urged, and have set their force in the clearest light by happy illustrations which had not occurred to their predecessors. The collateral evidences of the gospel open a field much less trodden; and several late writers have shewn that it gives ample scope for the exercise of invention. This discerning author strikes out into a way which seems to have escaped the observation of preceding writers, and places the evidences of Christianity in a new, yet in a very striking, point of view.

In the first dissertation, the argument is drawn from the manner in which the evidences of the gospel were proposed by Christ and his apostles; in the second, from the manner in which they have been both opposed and vindicated in succeeding times.

Christ and his apostles, he observes, proposed the evidences of his mission in two very different situations: they proposed them to those who had not yet expressed prejudice against the gospel, or against the proofs of its divinity which were offered; and they proposed them to those who were already engaged in opposition, and had actually moved objections. In these opposite situations, they proposed them in different manners; each was proper in the circumstances in which it was used; each has peculiar advantages, by means of which it affords collateral evidence of the truth of the gospel. When we consider both together, we shall perceive that the evidence of our religion was proposed in a manner which is absolutely complete, and which bears the strongest marks of a divine original.

In addressing those who did not raise objections against the gospel, it was, he says, their uniform method to satisfy themselves with barely exhibiting its evidences. They laboured not to prove by argumentation that these evidences were sufficient: they did not indulge themselves either in nice reasonings, or in rhetorical declamations on their credibility or their force: they left them to speak for themselves, and to produce conviction in the minds of men by their own operation upon the natural principles of belief. This simple unargumentative manner of proposing the evidences of the gospel is, he thinks, an indication of the divine mission of Jesus. That multitudes were convinced, and embraced the gospel, is undeniable. Now, if the evidence of the gospel was such, that the bare exhibition of it, without arguments, was sufficient for conviction, this alone may lead us to favourable sentiments of the gospel; for this could proceed only from the strength of its evidence. The strongest evidence, in every kind, is that which operates most immediately on the understanding: it is when evidence is weak or doubtful that much reasoning is necessary for making its force to be perceived. Had the evidence of the gospel been weak, it could not have produced conviction without the need of reasoning; it was only its being strong and clear that rendered the simple exhibition of it sufficient.

This method, he observes, was not only sufficient for bringing men to believe the gospel, but the fittest for this purpose: it was suited to the nature and apprehensions of the generality of mankind. By this the gospel is declared, not obscurely,

to be the offspring of the same wisdom which fixed the human constitution.

This manner, he says, is likewise most suitable to the character of Jesus as a divine teacher: it forms a striking contrast to the manner of impostors. Mahomet rested his credit almost entirely on the excellence of the Koran: he left not men to judge of this for themselves; to procure an acknowledgement of its excellence, he made the most pompous encomiums on its perfection: in a word, he used all his art to magnify his importance. In every respect the manner of Jesus is perfectly the reverse of Mahomet's: he gave real and strong evidences of his mission, but he was not studious to set them off: he avowed his real character only so far as was necessary for the instruction of his hearers: he often even declined asserting that he was the Christ, and wanted that they should collect it from what they saw and heard. Do we not here perceive the true features of a divine mission? When a man discovers too great anxiety to gain credit, he is naturally suspected of an intention to deceive. One who is conscious of the goodness of his cause, and designs not to bias the judgment, does not assert on every occasion the strength of his arguments; he proposes them, and leaves them to shew their own strength. Simplicity of manner is always an evidence of truth, and Jesus possessed it in the highest degree.

On these topics our author expatiates with great ingenuity, and then proceeds to consider the manner in which the evidences of Christianity were proposed by Christ and his apostles, in consequence of objections raised against them.

In this situation, he says, they did not satisfy themselves with simply exhibiting the evidences of their mission. Christ himself asserted both his mission and his dignity in the most unreserved manner: he not only gave a more ample exhibition of excellent doctrine, but he likewise affirmed, both that his religion is excellent, and that its excellence proves it to be divine: he urged his miracles as illustrious vouchers of his being sent from God, he vindicated them from the exceptions that were taken against their force, and he appealed to them as direct proofs of his particular doctrines, as facts which showed an actual exertion of the very powers which these doctrines ascribed to him: he took occasion to strengthen the evidence of his being a divine teacher, by giving many plain instances of supernatural knowledge: he showed that the ancient prophecies were accomplished in himself; he pointed out some whole predictions, and some important circumstances in other predictions, which they overlooked; and by overlooking which they were led into mistakes, and hindered from perceiving that he

was the Messiah: by these means he accounted for such circumstances relating to himself as gave them offence, and showed that, though they suited not the idea which they had formed of the Messiah, yet they were plainly foretold by the prophets, from whom they ought to have derived their idea of him; he evinced that no essential character of the Messiah was wanting in him; and that it was, in some instances, their inattention to him, and in others their ignorance of the true sense of the prophecies, that led them to imagine it: finally, he collected the several evidences of his mission, joined them into one proof, and enforced this proof upon his hearers. The apostles exactly copied the example of their master, when they found proper opportunities.——

‘The manner,’ continues Dr. Gerard, which Christ and his apostles adopted on occasion of opposition and objections, in all the lights in which we can consider it, not only gives great advantage for the vindication of Christianity, but also carries on and completes a separate and collateral proof of the truth of his religion; a proof of it arising from this, that its evidences were proposed, though differently, in different situations, yet always with entire propriety. In Christ’s manner of supporting his mission, the genuine marks of a divine teacher shone forth, but naturally varied, just as the case required. Cunning will sometimes enable a man, who only affects a character, to escape detection in one situation, in which he has carefully practised his part; but if a person sustain a character with equal propriety in opposite situations, especially in sudden changes of circumstances, there can be no surer proof that it is his natural character.’

Our author having distinctly considered the manner in which Christ and his apostles proposed the evidences of their mission, and the manner in which they defended it, when it was called in question, concludes the first dissertation with pointing out the advantages arising to Christianity from the whole; and then proceeds in the second to examine how Christianity has been defended since, and what conclusions may be deduced from the effect which opposition has had upon it.

‘Of the advantages which Christianity has derived from opposition, some are peculiarly owing to the opposition of infidels in early ages; others arise from opposition in general. The author begins with the consideration of the former.——‘If none, he says, had raised objections against the divine mission of Jesus, he and his apostles must have either confined themselves to their original manner of simply exhibiting evidence, or they must have *spontaneously* illustrated and vindicated the evidence. If they had chosen the former, their manner would have indeed

contained several presumptions of the truth of Christianity ; but it would have been in some respects lame and imperfect, and all the advantages arising from their *reasonings*, would have been lost. If they had preferred the latter, this would have destroyed all those proofs of their mission, which result from the simplicity of their original manner. It would have likewise rendered their reasoning of less weight than they now are. Opposition gives the most natural occasion of pointing out the force of the evidence produced, and it gives almost the only natural occasion of answering the objections to which that evidence is liable. It enables a person to introduce illustrations and defences without any appearance of design or artifice. It put it in the power of our Saviour to support and vindicate his claim by argument, as often as any good purpose required ; and, by giving as many opportunities for this as were necessary, it left him at liberty, in *all* his ordinary addresses to men, to pursue that original manner which is so full of divinity. It made way for a delicate union of opposite manners in opposite situations, which bestows on his whole manner a degree of perfection, and consequently bestows on his religion a brightness of evidence, unattainable by any other means. Thus the assaults of ancient infidels contributed greatly to the confirmation of Christianity, merely by the influence which they had on the manner of its author in proposing the proofs of it. But this, though very considerable, is not the only advantage resulting from them. This advantage is peculiar to the opposition of the contemporaries of Jesus : but the same prejudices and vices which produced that opposition, moved succeeding unbelievers in the early ages, to contrive new objections against the gospel, or to repeat the former ones. These two have been the occasions of throwing new light upon the evidences of our religion, and of rendering their strength more conspicuous.

With regard to ancient infidels, the author observes, that the futility of their objections, their own concessions, and the inefficacy of their most inveterate attempts, afford a strong argument in favour of the Christian religion.

With respect to opposition in general, it has been attended, he says, with many advantages to Christianity. 'The gospel has been more accurately considered : 'The force of its evidences has been pointed out and ascertained ; every exception against them has been examined, and shewn to be groundless ; the proofs of its divinity have been fully illustrated, and set in a variety of striking lights ; trivial or questionable arguments have been by degrees abandoned ; seemingly jarring arguments have been explained with greater precision, and by such expli-

cation reconciled ; the strongest objections have only produced a deeper and more satisfying investigation of the principles from which the evidences of Christianity derive their force ; the defence of this religion has been rendered in a great measure pure, consistent, and uniformly solid ; many collateral proofs of it have been attended to and prosecuted ; Christians have been led to the most explicit declarations of their belief of it ; and they have been excited to avoid or to remove those corruptions which would eclipse the splendor of its evidence.'

In the last section the author shews, that the advantages which Christianity has derived from opposition afford a separate argument for its truth.

' That Christianity has been examined, there are, he says, the most unquestionable documents, the writings of unbelievers : it has not fallen before one or a few attacks ; objections of all kinds have been raised against it : the first principles on which its evidences rest, as well as the reasonings by which they are supported, have been tried, and found to be the very principles of belief natural to the human understanding, to which men necessarily yield in innumerable cases : many have enquired into its grounds with the greatest freedom, and after all embraced it as divine with higher assurance than before. By opposition none of its proofs has been invalidated ; all of them have been illustrated and strengthened. There is therefore an essential difference between Christianity, and all the false doctrines which ever obtained a durable reception. If that be false, it is the only falsehood that ever sustained so accurate an examination. Its having sustained this examination, its having even derived advantage from it, sets it in direct opposition to falsehood and imposture, and proves that it is, what it claims to be, true and divine.'

The following sentiments, with which the author concludes these Dissertations, are founded on true discernment, and the most amiable principles of Christianity.

' Never let infidels be discouraged from reasoning freely against the evidences of Christianity, as well as on other subjects : their strongest reasonings against it will do it the greatest service ; they will be like heroes, whose bravery renders the victory more difficult, but whose captivity adds greatly to the splendor of the triumph. If they even betake themselves to cavils and misrepresentations, let these be only pointed out with calmness ; they will, in the end, not only disgrace their authors, but also hurt the cause which they were intended to serve. Infidelity allowed to do its utmost, tends ultimately to destroy itself, by making the truth of Christianity to appear the more evident and unquestionable. If then we really believe our religion

gion to be of divine original, and be not under the power of a contracted and undiscerning spirit, concern for its success will concur with many other principles, in leading us to wish most earnestly, that infidelity may never be opposed by any other weapons but that of just reasoning. Gold is *refined* in the furnace; it is only the worthless dross that is *consumed*; let Christians never act as if they suspected their religion to be dross. Let penal laws be invariably appropriated to *crimes*, concerning which fallible men can judge with precision, which are the natural objects of human cognizance, which may be effectually restrained by punishment, and which are so immediately destructive to society, as to render punishment necessary for its preservation. Let never the interests of truth be obstructed by ill-judged or unlawful attempts to promote them.'

In the course of these Dissertations, some of the objections which infidels have proposed are examined as they fall incidentally in the way; and they are examined with this advantage, that the principles, from which the solutions flow, are previously established, and particularly illustrated; an advantage which can scarce be obtained, at least in so great a degree, in any treatise written with a professed intention to answer a number of different objections.

The train of reasoning which the author has pursued in this work, is in many respects new; and throughout the whole conducted in an easy, agreeable, and perspicuous manner.

II. *An Essay towards reconciling the Numbers of Daniel and St. John, determining the Birth of our Saviour, and fixing a precise Time for the Continuance of the present Desolation of the Jews; with some Conjectures and Calculations, pointing out the Year 1764 to have been one of the most remarkable Epochas in History. By the Reverend George Burton, M. A. Rector of Elden and Herringswell in Suffolk. 8vo. Pr. 5s. Marshal.*

INnumerable writers have undertaken to illustrate the prophecies of the Old Testament and the Revelation of St. John, but very few have explained them in a rational and satisfactory manner. Some have had recourse to allegorical interpretations, and applied almost every thing to distant ages of the church. Others have adopted the doctrines of the synagogue, and pretended to discover a great number of predictions, pointing out a temporal reign of the Messiah, another temple at Jerusalem, and a future kingdom of the Jews in the land of Canaan. Several of these sagacious expositors have at-

tempted to ascertain the commencement of these events : but in many instances time has demonstrated the vanity of their conjectures. The late Mr. Whiston, a knight errant in speculations of this nature, endeavoured to persuade the world, that the restoration of the Jews and the millennium would take place by 1766 ; but this epocha is arrived, and we do not perceive the least imaginable sign of such an important revolution.

The author of this Essay has likewise endeavoured to fix a precise time for the continuance of the present desolation of the Jews. In making his calculations, he goes upon the common supposition, founded on Ezek. iv. 6. that, in prophetical language, a day signifies a year. He then proceeds to take a view of all Daniel's and St. John's numbers, to investigate the commencement of their several periods, and enquire how events in history correspond with his computations.

Daniel's two thousand three hundred prophetical days being supposed, for reasons which the author assigns, to commence from Adrian's destruction of Jerusalem in the year 136, produce the sum of two thousand four hundred and thirty-six years, from the birth of Christ to the fulness of the Gentiles, or the end of the desolation of the Jews.

According therefore to Mr. Burton's calculation, there are, from the present time, six hundred and seventy years to come, before the commencement of this great event.

In the prosecution of his plan he takes the seventy weeks of Daniel for the term of years expressed by *a time*, chap. vii. 25, and supposes that these seventy weeks signify four hundred and ninety years. For *times* he doubles this number, and for *half a time* he divides it. These produce in all 1715. The commencement of this period he fixes A. C. 49, at the call of the Gentiles. The whole number of years is 1764. This, he thinks, is one of the most remarkable epochas in history, being distinguished by the suppression of the Jesuits in France, and a famine at Naples, the apparent seat of the beast. It is, he says, the end of *the time appointed for the woman to fly into the wilderness*, Rev. xii. 14. and the time fixed by Daniel to *accomplish to scatter the power of the holy people*, Dan. xii. 7.

For the three divisions or Daniel's *times*, the author assigns three correspondent events preparative to that grand one, the fulness of the Gentiles, *viz.* the abolition of the old Roman power, A. C. 539; the Reformation in 1519, and the late diminution of the power of the beast in 1764.

It seems, he says, highly worthy of our notice, that the distance from the year of the Reformation, 1519, to 1764, should so precisely include Daniel's *half time*, consisting of an odd year, *viz.* 245 ; that on the very year 1764, the Jesuits,

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an order evidently calculated for the support of the papacy, should have been banished *for ever* (those are the very words of the arret) by the eldest son of the church of Rome. Who is there but must look upon this event as a strong presage of an approaching completion of that prophecy mentioned Revel. xvii. 16!

‘ The propriety of this plan, he imagines, must be evident from hence, that as in Levit. xxvi. it was expressly declared that the Israelites should be punished four several times in a seven-fold manner; so the interval from the death of Christ to the end of Daniel’s 2300 days answers precisely to a triple multiplication of the sacred number seven. So again the years of the life of Christ (viz. 35) multiplied by 7, answer to the *half time* of Daniel; that product multiplied again by 7, produces Daniel’s gross sum of *times*; and Daniel’s gross sum of *times*, viz. 1715 prophetic days or years doubled, gives 3430, the sum total of the year 1764, the number of the beast 666 in the Revelations, and the 1000 years (millennium) of St. John, ch. xx. Hence it evidently appears, that the year 1764, being the end of Daniel’s and St. John’s *times*, the words of the prophecy were to be sealed, according to the tenor of Daniel’s prophecy, till that end, when the mystery of God is to be finished, the judgment is to sit upon the beast, and he is to be consumed to the end, and the time approach for the kingdom to be given to the saints of the Most High. Till that very year then this mystery was not, or could not, be fully known; for the number of the beast, 666, was so deeply involved in the aggregate sum of 3430, that till the year 1764, neither the number of the beast could be counted, nor the relation it bore to other parts of this prophecy be discerned. The events, described in the Essay, falling out on that very year, *the kingdom of the beast being darkened or diminished*, a famine falling upon the seat of the beast at the very same time; whereby, in the prophetic stile, they may justly be said to have *gnawed their tongues for pain*; afford an additional proof for the patience of the saints; that God, in his due time, will avenge the cause of the righteous; that the judgments will overtake and sit upon the beast; and indisputably prove, that *verily there is a reward for the righteous, doubtless there is a God that governeth the world.*’

The author produces several other arguments in favour of his hypothesis, for which we must refer those readers, who have an inclination for disquisitions of this nature, to the work itself.

In the preceding part of this Essay the author has taken some pains to shew, that the present dispersion of the Jews was threatened by almost all the prophets, from Moses to St. John.

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For this purpose he has collected above fifty texts : but we will venture to say that the greatest part of them are totally misapplied. The first passage produced on this occasion is Lev. xxvi. 26, 28, &c. where the Almighty threatens the Israelites, to *break the staff of their bread, and chastise them seven times for their sins* : but let the reader compare the twenty-sixth verse of this chapter with Jer. lii. 6. or the thirty-fourth verse with 2 Chron. xxxvi. 21. and he will find that the denunciations in Leviticus received their accomplishment at the siege of Jerusalem, and the Jewish captivity under Nebuchadnezzar. In the thirtieth verse we have this remarkable threatening, *I will destroy your high places, and cut down your images, and cast your carcasses upon the carcoffes of your idols*. This passage alone will direct us in the application of the whole chapter. The twelve tribes underwent captivity for their idolatries. Now, a prophecy which foretels their destruction upon this account, cannot be said to be fulfilled by a destruction which happened at a time when they were not guilty of idolatry.

This observation may serve to rectify innumerable mistakes, which this and many other writers have committed, by misapplying these prophecies, which were evidently fulfilled in the captivity, to the final dispersion of the Jews.

The author, with the same inattention, applies Deut. iv. 26, 27. to the present state of the Jews, though the following verse might have easily prevented such a gross mistake. Among the *heathen*, says Moses, where you shall be scattered, *ye shall serve gods, the work of mens hands, wood and stone*.—It is astonishing that writers should extend any predictions, distinguished by these circumstances, to the present dispersion of the Jews.

Mr. Burton mentions several circumstances in the siege of Jerusalem by Titus, which he thinks were expressly referred to by the prophets : but almost every one of them belong to the siege under Nebuchadnezzar. That of the besieged eating human flesh, foretold by Moses and others, is mentioned as a fact in the Lamentations of Jeremiah. The destruction of the city by the Babylonians was the burthen of all the prophets who lived either before or during that time ; and when we extend those predictions which relate to that event, to the destruction of Jerusalem by the Romans, we confound all the sense and propriety of the sacred writers.

In the same indiscriminate manner this author applies a great number of passages, in the prophetic parts of the scripture, to a future restoration of the Jews, which in reality are only applicable to their return from the Babylonish captivity. This is a common mistake, and is the foundation of many visionary notions, which modern Jews have adopted concerning their last redemption.

redemption. All Israel may be converted to Christianity, we will allow; but a triumphant return to their native land in some period yet to come, is never intimated (as far as we can perceive) by any one of the prophets. It is ridiculous to apply to the Jews, as they are in their present condition, those predictions in which they are spoken of as captives, since they are no longer captives in any country where they reside. *Behold, saith the Lord, (predicting the return of the Israelites from Babylon) I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling-places; and the city shall be builded upon her own heap.* Yet this promise, according to our author's hypothesis, will not be fulfilled till 'Jerusalem shall become again the joy of the whole earth.' The city was rebuilt by Adrian, and has been increased by Christians, Saracens, and Turks; but we must suppose, if we adopt this Rabbinical dream, that it will be again demolished, that, at the calling of the Jews, it may rise like a phoenix from the ashes, and be properly embellished for their reception!

Among the promises of their final restoration, our author cites Isaiah xi. but the whole chapter relates to Zerubbabel, and the return of the Jews by virtue of Cyrus's edict. The countries are specified into which they had been carried away captive, or escaped to save themselves. Their victories over the Philistines, the Moabites, and Ammonites, recorded in the books of the Maccabees and Josephus, are foretold. Places and people are expressly named which do not now exist. Judah and Ephraim are distinguished; but all distinctions of tribes has been long abolished; one should think therefore that it is hardly possible to mistake the meaning of the prophecy. There are many beautiful chapters in Isaiah which refer to this triumphant return, which have been miserably perverted in favour of that ridiculous hypothesis which our author has adopted. All those magnificent images in the sixtieth chapter represent the establishment of the temple service by Zerubbabel, Joshua, and Nehemiah, and the peaceable settlement of the state.

Zachariah, one of the last of the prophets, will not in the least support the notion which we have here endeavoured to explode: for though he prophesied in the reign of Darius II. yet many passages in this writer may be applied, with the greatest propriety, to the restoration of the Jews, after the captivity: for many of them did not return till they came, seventy years after, under the conduct of Nehemiah.

There are some expressions in the prophets which have contributed to these mistakes. The *latter days*, a phrase very common in the prophetic writings, are supposed to mean a future period under the Messiah; but they often signify no
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more than *the time to come*. *For ever* is supposed to denote an absolute perpetuity; but it frequently implies only an *indefinite time*. *No more* is likewise used to express a *long time*: and the desolation of *many generations* may be justly applied to the ruinous condition of some of the cities of Israel, which lay desolate from the year (before Christ) 721, when the ten tribes were carried into captivity, to the return of Nehemiah, which was an interval of two hundred and sixty-six years.

We have been thus prolix in our observations on this subject, in hopes that we may, by these means, contribute towards the elucidation of some of the most beautiful and sublime compositions in the world.

As to Mr. Burton, he has implicitly followed the stream; and though we totally dissent from his application of the prophecies in general, yet we must do him the justice to acknowledge, that he has proposed his sentiments with great modesty and moderation, and exhibited a variety of calculations which certainly coincide in a remarkable manner.

III. *Sermons to Young Women: in II Vols. Small Octavo. Pr.*
6s. Payne. [Concluded.]

THIS zealous and judicious guardian of the female sex, having cautioned his fair hearers, in the fourth discourse, against the pernicious consequences arising from improper connections, a dissipated life, and books of a corrupting tendency, proceeds in the sequel to point out that society or conversation, and those principles and accomplishments which will contribute at once to fortify them against such snares, if they should fall in their way; to subdue any propensities that might expose them too rashly to their influence; to strengthen all their virtuous resolutions; and to supply inexhaustible sources of solid, rational, and refined entertainment.

In the fifth sermon, he delivers his sentiments on female friendship and conversation. On the former article he says, "There seems in either sex but little of what would be reckoned friendship by a fond imagination, unacquainted with the falshood of the world, and warmed by affections which its selfishness has not yet chilled. In theory the standard is raised too high; yet, methinks, I would not have you set it much lower. I would not, by any means, have the honest sensibilities of ingenuous nature checked by the over-cautious documents of political prudence. No advantage, obtained by such frigidity, can compensate the want of those warm effusions of the heart into the bosom of a friend, which are undoubtedly among

among the most exquisite pleasures; at the same time that it must be owned they frequently, by the inevitable lot of humanity, make way for the bitterest pains which the breast can experience. Happy beyond the common condition of her sex is she, who has found a friend indeed; open-hearted yet discreet, generously fervent yet steady, thoroughly virtuous but not severe, wise and chearful at the same time! Can such a friend be loved too much, or cherished too tenderly? If to excellence, as well as happiness, there be any one way more compendious than another, next to friendship with the great Almighty, it is this.

‘But when a mixture of minds so beautiful and so blessed takes place, it is generally, or rather always, the result of early prepossession, casual intercourse, secret sympathy, inexplicable attraction, or, in short, a combination of such causes as are not to be brought together by management or design. This noble plant may be cultivated; but it must grow spontaneously. I can only therefore wish to each of you, my fair hearers, the felicity of finding such a friend; and, having found her, the wisdom to use her well.’

From this intimate connection the author goes on to the more general commerce of social life. Though he does not dissuade his young readers against sprightly conversation and innocent mirth; yet he thinks it necessary they should frequently resort to the company of the sober and the sedate, or people more advanced in years than themselves; reasonably concluding, that the levity, the rashness, and the folly of early life, are tempered with the gravity, the caution, and the wisdom of age. If young women should happen to find, in the virtue of their mothers and aunts, a defect of good humour, let them, says he, consider the consequences of declining health, disagreeable accidents, the death of their best friends, frequent inactivity and depression after a life of action and enjoyment. In such as have survived the lively taste of delight themselves, there is nothing, he observes, so noble and pleasing as not to discourage others who still retain it; but, on the contrary, to shew a generous satisfaction in seeing and making young people happy.

He then proceeds to offer a few hints on the spirit and manner in which he conceives the conversation of young women ought to be conducted.

Among other sentiments equally striking and just, we meet with the following observations on the nature of modern conversation. ‘What words can express the impertinence of a female tongue let loose into boundless loquacity? Nothing can be more stunning, except where a number of Fine Ladies open

at once *——Protect us, ye powers of gentleness and decorum, protect us from the disgust of such a scene——Ah! my dear hearers, if you knew how terrible it appears to a male ear of the least delicacy, I think you would take care never to practise it.

* For endless prattling, and loud discourse, no degree of capacity can atone. I join them together, because in effect they are seldom separate. But the noisy, empty, trivial chatter of everlasting folly—it is too much for human patience to sustain. How different from that playful spirit in conversation spoken of before; which, blended with good sense and kept within reasonable bounds, contributes, like the lighter and more careless touches in a picture, to give an air of ease and freedom to the whole! This freedom and ease, when accompanied with decency and variety, a certain native prettiness and unstudied correctness, are among the most pleasing characteristics of female society in its best shape.

* Your talking so much about dress, and fashions, and fashionable amusements, as the far greater part of you are ever doing, in preference to better subjects, is, to say the softest thing of it, a weakness which cannot be justified, but which perhaps must be, in some measure, forgiven to your sex. As to the love of scandal and dispute, which may be called the Acid of speech, in contradistinction to the Salt recommended by our Apostle, it must be reserved for a future consideration. The men, indeed, are ready to triumph at the very mention of it. Whether they have reason to triumph on the whole, may be a difficult question. The agreeable qualities named a moment ago, they must fairly give up to the women. How few of them in comparison possess, or at least exercise, the power of keeping discourse alive, without assistance from wine, from politics, from business, from the news of the day, and from another theme, for which their unrestrained and inextinguishable passion, in male company, argues a descent of soul,

* No language can give us a more striking idea of such a group of ladies than the following lines of Virgil: almost every word is apposite and expressive:

—— *hic undique clamor*

Diffensu vario magnus se tollit in auras:

Haud secus, atque alto in luco cum fortè catervæ

Consedere avium: piscosæve amne Padusæ

Dant sonitum ranci per stagna loquacia Cyeni.

Æneid xi. 454.

a degradation of thought, whereof men of the least understanding ought to be ashamed !

In the sixth sermon the author treats of domestic and elegant accomplishments. Under the first article he has introduced the description of the virtuous woman in the last chapter of the book of Proverbs, with a paraphrase and remarks. 'An oeconomist, he observes, is a character truly respectable in every station. To see that time which should be laid out in examining the accounts, regulating the operations, and watching over the interests of perhaps a numerous family—to see it lost, worse than lost, in visiting and gaming, in "chambering and wantonness," is shocking. It is so, let their incomes be as certain, as considerable, or as immense as you will, though by the way they are hardly ever so immense, in reality, as they often appear. But where, on the contrary, they are both moderate and precarious, a conduct of this kind we have no words to stigmatize as it deserves.'

Among elegant accomplishments he reckons dancing (cards he speaks of with no degree of approbation) needle work, drawing, and music. If a young lady has no turn for the study of the last, he very properly observes, that to be 'condemned both to mortify herself, and to punish her acquaintance, by murdering every lesson put into her hands, is a very awkward situation, however much her master may, for the sake of his craft, flatter her and her friends; assuring them, perhaps with an air of great solemnity, that he never had a better scholar in all his life. If she whose attainments in this kind are but indifferent, could be contented to amuse herself, and those of her own family, now and then, with an air that happened to please them, it were well: but how does a judicious hearer blush for the poor beginner, when set down by the command of a fond parent to entertain perhaps a large company, as we have often seen, with performing that of which she scarce knows the very rudiments; while all is disappointment on their part, and, if she has any understanding, confusion on hers!'

In the seventh discourse the author has opened a view of those unbounded fields of literature, in which the female mind may continually expatiate with new pleasure and improvement.

In the eighth, he shews his fair pupils, in the most convincing manner, that their sobriety and virtue, their dignity and importance, their comfort and felicity, in a great measure, depend on their mental acquisitions.

'Consider, says he, how many women are lessened, in a discerning eye, by their extravagant attachment to dress and toys, to equipage and ostentation; in a word, to all the gaudy apparatus of female vanity, together with the endlessly ridiculous,

calous, no less than frequently fatal, consequences, which these draw after them. Consider how trite and childish, sensible men must necessarily deem those arts, that are daily practised on our sex by multitudes of yours; not to speak now of worse enticements. Consider the emptiness, insipidity, and inelegance of their conversation—how contemptible! Above all the rest, consider the jealousy and envy, the mean suspicion and shameful malignity, to which we have seen the female breast enslaved, and frequently on the slightest foundation, frequently on no foundation at all—how debasing! Now from these evils the love of letters, with that liberal cast of thought which they are naturally calculated to give, would, I am well persuaded, be one powerful preservative.

‘ A young woman so worthily, and so happily engaged, will not find leisure for unnecessary trifles and idle parade: or if it were possible she should, a conscious superiority will enable her very much to despise them. Endowed with her powers of pleasing, she will not find herself reduced to the little tricks played off by many of her sex. In the company of her friends, she must ever appear with peculiar advantage. In other companies, where she least thinks of appearing, an agreeable tincture of intelligence, an easy correctness of expression, if it is proper for her to take any part in the discourse, will still diffuse themselves. Perhaps too she will deliver herself with a graceful, though modest freedom. Her letters, or any other composition that may fall from her pen, will be read with particular eagerness and approbation; her correspondence will be prized as an honour, and her acquaintance courted as a privilege; attention will hang upon her words, and respect follow in her train. Such a woman will know how to entertain, and charm, beyond the duration of an hour.’

In opposition to this amiable character, which is more particularly described, the author has exhibited the contemptible figure of a decayed beauty, who in the height of her bloom, and the career of her conquests, trusted solely to that bloom, and never dreamt of securing those conquests, such as they were, by any thing more solid and abiding.

‘ I think I see her flying to her glass, day after day, to observe whether that flatterer will prove more constant. At first she is astonished, she is shocked, at the stupidity of those men, who can become insensible to a face or a form like hers! But in a little that once soothing glass, which was wont to transport her with the reflected image of herself, begins to withdraw its flatteries too. She is alarmed and depressed. She seeks consolation from some low dependant, who, with a grave face and glozing accent, assures her she is handsomer than ever;

ever; while the mercenary wretch secretly laughs her to scorn. Every artifice of dress, all the seduction of ornament, is studied and practised with more exquisite solicitude. She views herself on every side: the waste seems repaired. Her spirits rise; she is overjoyed. With renewed expectation she sallies forth: she dances her usual round: some one in pity tells her how well she looks: the evening is past in triumph. She returns home exhausted with the flutter. Next morning the mirror is consulted again. She is pale, sickly; her eyes are sunk; the wrinkles appear—more than ever. Again she is startled, terrified, falls into a rage. The storm bursts on her domestics, spends itself, subsides. The usual methods are tortured, to make her up; and if some new expedient is suggested, that can better disguise nature, and deceive the beholder—what a discovery! Thus between the vicissitudes of hope and fear, of exultation and despondence, on a subject to her weak unfurnished mind the most interesting of all others, she is miserably tossed; till by such repeated and violent perturbation, conspiring with the addition of years, she is consigned over to despair, the heart-overwhelming despair, of being ever praised more for those unhappy charms, which she at length perceives are beyond recovery lost.—What young woman of reflection would not prevent such ridiculous distress? But can you think of any way to prevent it, so efficacious, as the turning betimes your principal attention to your better part?

Female piety is the subject of the two following sermons. The inducements to religion, which are more immediately derived from the situation and circumstances of the female sex, together with those effects, and those exercises of it, which concern women more particularly, are the points to which the author confines his observations.

In the next Discourse he treats of devotion and good works; and in the last, of meekness. He reserved, he says, the consideration of this virtue for his concluding sermon, as believing that meekness, cultivated on Christian principles, is the proper consummation, the highest finishing of female excellence. The subject is important, and the author's observations upon it are excellent: but the limits of our Review will not allow us to extend this article to any greater length: nor, after all, would any reader of taste be satisfied with short quotations from these valuable discourses. Though they are *sermons*, they will afford entertainment to the most lively imaginations. They abound with just and beautiful sentiments, with admirable descriptions of life and manners. They are the productions of an eminent dissenter*: but though writers of this persuasion

* Dr. Fordyce.

have generally distinguished themselves by a peculiar mode of expression, on subjects of piety and devotion; yet this ingenious author seldom discovers any appearance of this characteristic turn. He writes with ease and elegance; he allows his young pupils a reasonable freedom; and he represents Religion in her most attractive form.

IV. *Sermons on various Subjects.* By Thomas Amory. 8vo. Pr. 5s. Becket.

NOthing can be a greater prejudice to religion than a false and displeasing opinion of the Supreme Being. He who looks upon him as a rigid and inexorable monarch, governing his creatures by severe and arbitrary laws; aiming at nothing but the advancement of his own glory; pleasing himself with the mortification of his creatures; predestinating the greater part of the world to destruction, without regard to their behaviour; condemning them for a crime which they could neither commit nor prevent; and inflicting everlasting punishment upon the least violation of his laws: he who forms these false and uncomfortable notions of God, will never worship him without reluctance, nor think of him without horror. The idea will frighten and amaze the imagination, deaden all the activity of the soul, extinguish every spark of devotion, and overwhelm the mind with a load of despair: he will be either like the unprofitable servant, who misrepresented his master as "an austere man, reaping where he had not sown," and therefore "hid his talent in the earth:" or he will be like those evil spirits "who believe and tremble," yet never obey. A creature, conscious of his own demerits, will never serve God with pleasure, nor make any vigorous progress in virtue, till he entertains a more favourable opinion of his nature, a hope of his forgiveness, and a dependence on his love.

In order therefore to remove all false and gloomy apprehensions of the divine nature, the author of these Discourses directs our views to the noblest object of contemplation, the goodness of God.

As the subject is important, he examines it with particular attention: he explains the nature of this amiable perfection: he shews that reason and revelation evince the benevolence of the Deity; he points out many remarkable effects of this benign attribute in the works of creation, providence, and redemption; he describes its distinguishing properties; he answers the chief objections which have been urged against it; and he concludes the whole with practical reflections.

In

In the beginning of the first discourse he opens the subject in the following animated manner :

‘ This perfection of the Deity I would now engage you to contemplate. A perfection which gives the amiable lustre to the other attributes of God ; rendering his omnipotence, omnipresence, infinite knowledge, and eternity, which separate from this would only excite our wonder and dread, objects of veneration, love, and delight. Almighty, ever present, alwise, unchangeable and everlasting *goodness*, is the noblest object of contemplation, love and adoration to men, angels, and all intelligent beings. To this perfection we have been obliged for our existence, and for all our powers, capacities and objects of good ; the thought of it is the most cheering amidst the wants, uncertainties, and distresses of the present state, and inspires into the bosom of the pious and righteous a tranquillity and joy, which the world cannot give or take away ; this supports their largest hopes for eternity, and brightens the shades of death : and from contemplating this perfection in the light of heaven, and answerably loving, adoring and celebrating the *Father* of the universe, from an entire resemblance to this truly divine quality, and from sharing in the full and everlasting communications of it, is derived the compleat and eternal felicity of angels and saints.’

The consideration of this interesting subject is carried on through a series of sixteen discourses, with great accuracy, perspicuity, and judgment. The reasoning and the reflections of the author are calculated to inspire the reader with exalted and honourable notions of the divine character, and the most lively sentiments of filial affection, gratitude, and joy.

The evidences of a future state, deducible from the frame of our minds, and the present dispensations of Divine Providence ; the necessity of holiness ; the proper temper for enquiring after eternal life ; and Jesus Christ the best guide to everlasting happiness ; are the subjects which the author has discussed in the remaining part of this volume.

V. *Letters written by the late Jonathan Swift, D. D. Dean of St. Patrick's Dublin, and several of his Friends. From the Year 1703 to 1740. Published from the Originals ; with Notes explanatory and historical, by John Hawkesworth, L. L. D. In III Vols. 8vo. Pr. 5s. Davis. [Concluded.]*

THIS third volume opens with a letter from Mr. Gay, and a most noble personage now alive, to Dr. Swift. The patronage which that illustrious duchess and the duke her husband

gave to the author of the *Beggar's Opera*, was so generous and disinterested, that it must transmit their names to future ages with the most distinguished character in the annals of wit and literature. Sorry we are, that we cannot commemorate their praises without recording the madness of party-spirit at the same time; for in the year 1729, the duchess of Queensberry was desired to refrain from coming to court, for no ostensible reason, except soliciting subscriptions for the publication of the second part of the *Beggar's Opera*, the representation of which on the stage had been prohibited by the lord chamberlain's order. So unheard-of an intimation induced the duke her husband to resign his commission as vice-admiral of Scotland; and neither of them went to court for nineteen years. Thus was the son of the man who had effected that which the greatest princes and politicians of Britain had long wished, but scarcely durst hope for (we mean, a union of the two kingdoms) rewarded for patronizing a worthy man and an ingenious poet. Justice, however, obliges us to mention, that in 1748, her grace being invited back to court, the duke repaired thither likewise, and both of them were most graciously received. The correspondence of her grace with the Dean makes a very conspicuous figure in the volume before us.

With all due deference to the manes of Mr. Pope, we must be of opinion that he took more care about what some people call the *one thing needful*, than has been usual for men of genius in the poetical way. "I had forgot (says Mr. Gay, in a postscript to Dr. Swift) to tell you, that I very lately received a letter from Twickenham, in which was this paragraph: "Motte and another idle fellow, I find, have been writing to the Dean, to get him to give them some copy-right, which surely he will not be so indiscreet as to do, when he knows my design, and has done these two months and more. Surely I should be a properer person to trust the distribution of his works with, than so common a bookseller. Here will be nothing but the ludicrous and little things; none of the political, or any things of consequence, which are wholly at his own disposal. But, at any rate, it would be silly in him to give a copy-right to any, which can only put the manner of publishing them hereafter out of his own and his friend's power into that of mercenaries."

We meet in the course of the *Letters* before us with several passages of the same kind, which prove that Pope understood much better than Swift, the value both of copy-right and copy-money: we wish we could say, that he did not understand them rather too well; and that he did not sometimes take advantage of the avidity of the public for his works, to make
his

this readers purchase the same piece twice over with a few trifling alterations, and those generally for the worse.

The second letter in this volume is from Sir William Fownes, who had been lord mayor of Dublin. It relates to the project which Swift had so much at heart for erecting an hospital for idiots, and is drawn up with judgment and precision.

A lady of great quality and fortune, who has been long (if there can be length in life) the patroness of merit, and a mother to the poor, makes a figure in this correspondence which does honour to her sex. The freedom, the candour, the warmth, and friendship, with which she writes, points her out as a correspondent worthy the Dean; and indeed, notwithstanding the high opinion we entertain of his genius, we cannot help thinking her ladyship to be no way inferior to him in the epistolary manner. The two following inimitable letters will more than justify our observation.

‘ Lady B—— G——— to Dr. SWIFT.

London, November the 7th, 1732.

‘ I should have answered yours sooner, but that I every day expected another from you, with your orders to speak to the duke; which I should with great pleasure have obeyed, as it was to serve a friend of yours. Mrs. Floyd is now, thank God, in as good health as I have seen her these many years, though she has still her winter cough hanging upon her; but that, I fear, I must never expect she should be quite free from at this time of day. All my trouble with her now is, to make her drink wine enough, according to the doctor’s order, which is not above three or four glasses, such as are commonly filled at sober houses; and that she makes so great a rout with, so many faces, that there is nobody that did not know her perfectly well, but would extremely suspect she drinks drams in private.

‘ I am sorry to find our tastes so different in the same person; and as every body has a natural partiality to their own opinion, so it is surprising to me to find lady S—— dwindle in your’s, who rises infinitely in mine, the more and the longer I know her. But you say, you will say no more of courts for fear of growing angry; and indeed, I think you are so already, since you level all without knowing them, and seem to think, that none who belongs to a court can act right. I am sure this cannot be really and truly your sense, because it is unjust: and if it is, I shall suspect there is something of your old maxim in it, (which I ever admired and found true) that you must have offended them, because you don’t forgive. I have been about a fortnight from Knowle, and shall next Thursday go

there again for about three weeks, where I shall be ready and willing to receive your commands, who am most faithfully and sincerely yours.

Lady B—— G—— to Dr. SWIFT.

February the 8th, 1732.

I received yours of the 8th of January but last week, so find it has lain long on the road after the date. It was brought me whilst at dinner, that very lady sitting close to me, whom you seem to think such an absolute courtier*. She knew your hand, and enquired much after you, as she always does; but I, finding her name frequently mentioned, not with that kindness I am sure she deserves, put it into my pocket with silence and surprize. Indeed, were it in people's power, that live in a court with the appearance of favour, to do all they desire for their friends, they might deserve their anger, and be blamed, when it does not happen right to their minds; but that, I believe, never was the case of any one: and in this particular of Mr. Gay, thus far I know, and so far I will answer for, that she was under very great concern, that nothing better could be got for him: the friendship upon all other occasions in her own power, that she shewed him, did not look like a double dealer.

As to that part concerning yourself and her, I suppose, it is my want of comprehension, that I cannot find out why she was to blame to give you advice, when you asked it, that had all the appearance of sincerity, good nature, and right judgment. And if after that, the court did not do what you wanted, and she both believed and wished they would, was it her fault? At least, I cannot find out, that you have hitherto proved it upon her. And though you say, you lamented the hour you had seen her, yet I cannot tell how to suppose that your good sense and justice can impute any thing to her; because it did not fall out just as she endeavoured, and hoped it would.

As to your creed in politics, I will heartily and sincerely subscribe to it.—That I detest avarice in courts; corruption in ministers; schisms in religion; illiterate sawning betrayers of the church in mitres. But at the same time, I prodigiously want an infallible judge, to determine when it is really so: for as I have lived longer in the world, and seen many changes, I know those out of power and place always see the faults of those in, with dreadful large spectacles; and, I dare say, you know many instances of it in lord Oxford's time. But the strongest

* The countess of S——.

in my memory is, Sir R—— W——, being first pulled to pieces in the year 1720, because the South-Sea did not rise high enough; and since that, he has been to the full as well banged about, because it did rise too high. So experience has taught me, how wrong, unjust, and senseless party-factions are; therefore, I am determined never wholly to believe any side or party against the other; and to shew that I will not, as my friends are in and out of all sides, so my house receives them all together; and those people meet here, that have, and would fight in any other place. Those of them that have great and good qualities and virtues I love and admire; in which number is lady——; and I do like and love her, because I believe, and as far as I am capable of judging, know her to be a wise, discreet, honest and sincere courtier, who will promise no farther than she can perform, and will always perform what she does promise; so, now, you have my creed as to her.

I thought I had told you in my last, at least I am sure I designed it, that I desire you would do just as you like about the monument; and then, it will be most undoubtedly approved by your most sincere and faithful servant.

Mr. Robert Arbuthnot, who appears here as a correspondent of the Dean, was the elder brother to the worthy doctor of that name. He had, when young, followed the fortune of James H. in France; and narrowly escaped being condemned by a court martial for fighting a most infamous Roman catholic fellow, whom that prince had made colonel of a British regiment in the service of France, and who was guilty of the most scandalous peculation by virtue of his command. Mr. Arbuthnot afterwards acted with the fairest of characters as a merchant; and his name made at one time a considerable figure in the house of commons, by his transmitting to his brother the Doctor the banker Belloni's letter relating to the imprisonment of Thompson, the warehouse keeper to the Charitable Corporation, at Rome. The late earl Granville and his mother shine as correspondents of Swift's in this volume, as well as several other noble personages, some of whom are still alive. Mr. Pulteney, the late earl of Bath, is, perhaps, one of the injured characters of the present age. We meet with several of his letters also in this volume, particularly the following.

WILLIAM PULTENEY, Esq; to Dr. SWIFT.

DEAR SIR,

London, March 11th, 1734-5.

I have often desired our friend Pope, when he wrote to you, to allow me a corner of his letter, to assure you of my

most humble service ; but the little man never remembered it, and it was not worth troubling you with a letter of my own on so insignificant an occasion.

‘ Your recommending Mr. Lorinan to me, gives me great pleasure and satisfaction, as it is an instance of your kind remembrance and friendship. I promise you, whoever at any time comes to me from you, shall be sure of meeting with the utmost of my endeavours to serve them. I am glad I can acquaint you, Mr. Lorinan has all the success he could expect or wish for : his cause was a good one, and he had the honour of having it greatly attended. When it was over, he asked me, (but in a very modest way) whether it was possible to get him made receiver of the new bishop of Derry's rents ? I told him, I would try ; I did so, but found it would not succeed, and so dropped it immediately.

‘ What do you say to the bustle made here to prevent the man from being an English bishop, and afterwards allowing him to be a good Christian enough for an Irish one ? Sure, the opposition, or the acquiescence, must have been most abominably scandalous. By what I can learn of Dr. Rundle's character, (for I am not in the least acquainted with him myself) he is far from being the great and learned man his friends would have the world believe him ; and much farther yet, from the bad man his enemies represent him. Our right reverend brethren continue to dwell together in the strictest political unity ; whether it be like the dew of Hermon upon the hill of Sion, or like the ointment that ran down into Aaron's beard, and to the skirts of his cloathing, I cannot say ; but I am sure, it is a good joyful thing for the ministers to behold. This has enabled them to prevent any enquiry into the scandalous method of *nominating*, instead of *electing* the sixteen Scotch peers : and these, and they together, make a most dreadful body in that house. We are not quite so bad in our's ; but I own to you, that I am heartily tired of struggling to no purpose against the corruption that does prevail, and, I see, always will prevail there. Poor Arbuthnot, who grieved to see the wickedness of mankind, and was particularly esteemed of his own countrymen, is dead. He lived the last six months in a bad state of health, and hoping every night would be his last ; not that he endured any bodily pain, but as he was quite weary of the world, and tired with so much bad company. What I have said of the doctor, may perhaps deter you from coming among us ; but if you had any thoughts of visiting England this summer, I can assure you of some friends, who wish to live with you, and know how to value and esteem you.

Among

Among them, there is none that does so, more sincerely than,
 dear Sir, your most obedient humble servant,

WILLIAM PULTENEY.

The reader may easily perceive from the above letter, that Mr. Pulteney was then in the zenith of his opposition to the court, and his memory has suffered for dropping that opposition and accepting of a title. Though we are far from pretending to say, that some personality did not enter into Mr. Pulteney's motives for opposition, yet we are old enough to remember, that had it been carried one degree farther, it must have lost that name, so exasperated was the public at that crisis, when his moderation fixed the proper boundaries between government and subjection. The suffrages of posterity, we make no doubt, will agree with us.

The following letter, exclusive of its being a curiosity, is an evidence how high the Dean stood in the private esteem of his superiors, who were far from seeming to approve of his political conduct.

• The Archbishop of CASHELL to Dr. SWIFT.

Cashell, May the 5th, 1735.

• DEAR SIR,

• I have been so unfortunate in all my contests of late, that I am resolved to have no more, especially where I am like to be over matched: and as I have some reason to hope what is past will be forgotten, I confess, I did endeavour in my last to put the best colour I could think of upon a very bad cause. My friends judge right of my idleness, but in reality, it has hitherto proceeded from a hurry and confusion, arising from a thousand unlucky unforeseen accidents, rather than mere sloth.

• I have but one troublesome affair now upon my hands, which by the help of the prime serjeant I hope soon to get rid of; and then you shall see me a true Irish bishop. Sir James Ware has made a very useful collection of the memorable actions of all my predecessors. He tells us, they were born in such a town of England or Ireland; were consecrated such a year, and if not translated, were buried in their cathedral church, either on the North or South side. From whence I conclude, that a good bishop has nothing more to do than to eat, drink, grow fat, rich, and die; which laudable example, I propose for the remainder of my life to follow: for to tell you the truth, I have for these four or five years past met with so much treachery, baseness, and ingratitude, among mankind, that I can hardly think it incumbent upon any man to endeavour to do good to preserve a generation.

• I am

"I am truly concerned at the account you give me of your health. Without doubt a southern ramble will prove the best remedy you can take to recover your flesh; and I don't know, except in one stage, where you can chuse a road so suited to your circumstances, as from Dublin hither. You have to Kilkenny a turnpike and good inns, at every ten or twelve miles end. From Kilkenny hither is twenty long miles, bad road, and no inn at all: but I have an expedient for you. At the foot of a very high hill, just mid-way, there lives in a neat thatched cabin, a parson, who is not poor; his wife is allowed to be the best little woman in the world. His chickens are the fattest, and his ale the best in all the country. Besides, the parson has a little cellar of his own, of which he keeps the key, where he always has a hoghead of the best wine that can be got, in bottles well corked, upon their side; and he cleans, and pulls out the cork better, I think, than Robin. Here I design to meet you with a coach: if you be tired, you shall stay all night; if not, after dinner, we will set out about four, and be at Cashell by nine; and, by going through fields and by-ways, which the parson will shew us, we shall escape all the rocky and stony roads that lie between this place and that. I hope you will be so kind as to let me know a post or two before you set out, the very day you will be at Kilkenny, that I may have all things prepared for you. It may be, if you ask him, Cope will come: he will do nothing for me. Therefore, depending upon your positive promise, I shall add no more arguments to persuade you. And am, with the greatest truth, your most faithful and obedient humble servant,
THEO. CASHELL."

Lord Castledurrow appears in this collection to no great advantage, either as a poet or critic; nor can we mention the correspondence of the Dean's biographer, the earl of O——, with any high degree of admiration. The 368th letter, which is written by Mr. Pope to that nobleman, is very characteristical of that poet.

"Mr. POPE to the Earl of O——.
My Lord.

"After having condoled several times with you on your own illness, and that of our friend's, I now claim some share myself; for I have been down with a fever, which yet confines me to my chamber. Just before, I wrote a letter to the Dean, full of my heart; and, among other things, pressed him (which, I must acquaint your lordship, I had done twice before, for near a twelvemonth past) to secure me against that rascal printer, by returning me my letters, which (if he had valued

valued so much) I promised to send him copies of, merely that the originals might not fall into such ill hands; and thereby a hundred particulars be at his mercy; which would expose me to the misconstruction of many, the malice of some, and the censure, perhaps, of the whole world. A fresh incident made me press this again, which I inclose to you, that you may shew him. The man's declaration, *That he had these two letters of the Dean's from your side the water*, with several others yet lying by, (which I cannot doubt the truth of, because I never had a copy of either) is surely a just cause for my request. Yet, the Dean, answering every other point of my letter, with the utmost expressions of kindness, is silent upon this; and, the third time silent; I begin to fear he has already lent them out of his hands: and, in whatever hands, while they are Irish hands, allow me, my lord, to say, they are in dangerous hands. Weak admirers are as bad as malicious enemies, and operate in these cases alike, to an author's disparagement or uneasiness. I think this I made the Dean, so just a request, that I beg your lordship to second it, by shewing him what I wrote. I told him, as soon as I found myself obliged to publish an edition of letters, to my great sorrow, that I wished to make use of some of these: nor did I think any part of my correspondencies would do me a greater honour, and be really a greater pleasure to me, than what might preserve the memory how well we loved one another. I find the Dean was not quite of the same opinion, or he would not, I think, have denied this. I wish some of those sort of people always about a great man in wit, as well as a great man in power, have not an eye to some little interest in getting the whole of these into their possession: I will venture, however, to say, *they* would not add more credit to the Dean's memory, by *their* management of them, than *I* by *mine*: and if, as I have a great deal of affection for him, I have with it some judgment, at least, I presume, my conduct herein might be better confided in.

Indeed, this silence is so remarkable, it surprises me: I hope in God it is not to be attributed to what he complains of, a want of memory. I would rather suffer from any other cause, than what would be so unhappy to him. My sincere love for this valuable, indeed, incomparable man, will accompany him through life, and pursue his memory, were I to live a hundred lives, as many as his works will live: which are absolutely original, unequalled, unexampled. His humanity, his charity, his condescension, his candour, are equal to his wit; and require as good and true a taste to be equally valued. When all this must die, (this last I mean) I would gladly have been

been the recorder of so great a part of it, as shines in his letters to me, and of which my own are but as so many acknowledgments. But, perhaps, before this reaches your hands, my cares may be over; and Curll, and every body else, may say and lye of me as they will: the Dean, old as he is, may have the task to defend me.'

The truth is, the first publication of Curll's edition of Pope's Literary Correspondence, is happily, perhaps, for his memory, a mystery to this day; and even his best friends have never been able to clear it up. The scope of the above letter is plainly interested, and calculated to get money by a new edition.

Among other of the Dean's friends, we find the name of the chevalier Ramsay. This same chevalier was by birth a Scotchman, and we have seen some most wretched performances of his in poetry. He had the good fortune to be recommended to the author of *Telemachus*, and he assisted in the education of the late pretender's sons; so that a certain party cried him up as a man of learning and genius, to neither of which he had the least pretence, being no better than a tame second-hand, second-rate, writer. The present lord Lyttelton does Swift the honour to rank himself among his friends; and were the Dean alive at this time, we make no doubt he would join with us in saying, that his lordship's correspondence might make the brightest genius proud. Future ages will scarcely believe, that the same person could at the same time, give the highest lustre to the republic of learning and the administration of government.

In what is called the Appendix to this volume, we find an epistolary correspondence between the late very virtuous lord Hyde, better known by the title of lord Cornbury, and David Mallet, Esq; concerning the infamous publication of lord Bolingbroke's Posthumous Works, which had the happy effect in undeceiving the world with regard to his lordship's literary character, which was lively, slight, and inconclusive. Lord Hyde expresses a most noble indignation at that publication, for which we must refer the reader to his own letters. Next follow some letters between the Dean and Mr Pulteney, the countess of Orkney, and other illustrious personages, particularly the second lady Bolingbroke, the dowager-duchess of Hamilton, widow to the duke who was killed in Hyde Park, a woman of great wit and vivacity, and the unfortunate duke of Wharton. We cannot help repeating our wish, that the correspondence between Swift and Miss Vanhomrigh had been suffered to sleep. The publication of the other private letters of the Dean's, which appear towards the end of this

this volume, though not extremely interesting, are valuable, because they give us a farther insight into his real character.

We shall here take our leave of this edition of Dr. Swift's Epistolary Correspondence, the reviewing of which has given great pleasure to ourselves, and we hope will be attended with some degree of utility to our readers.

VI. *Memoirs of Count Lally, from his embarking for the East Indies, as Commander in Chief of the French Forces in that Country, to his being sent Prisoner of War to England, after the Surrender of Pondichery. Consisting of Pieces written by Himself and Addressed to his Judges, in Answer to the Charges brought against him by the Attorney General of his Most Christian Majesty. Illustrated by a Map of his Military Operations in the East Indies. To which are added Accounts of the prior Part of his Life, his Condemnation, and Execution; with such other Pieces (most of them produced on his Trial) as were thought most necessary to illustrate his civil and military Character.* 8vo. Pr. 4s. Newbery.

THESE Memoirs (for so the French call the law pieces delivered into the courts of justice) are ushered in by a preface giving some account of Mr. Lally before he was sent to the Indies. We learn, that his father was a captain in lord Dillon's regiment, who going over to France upon the capitulation of Limeric, there married a French lady of distinction. His father's merits and his mother's quality, joined to his own handsome person and martial air, placed him at the head of an Irish brigade in the French service, when he was no more than nineteen years of age. His rising genius, at the age of twenty-five, procured him a commission to be executed at the court of Russia; which he discharged with so much address, that it gained him the favour of his king, and a recommendation from the czarina herself. We next find him at the head of a regiment, distinguishing himself at the battle of Fontenoy, and the siege of Bergen-op-zoom. During the rebellion of 1745, he is said to have acted as a spy for the young pretender in England; and being discovered by the duke of Cumberland, to have been ordered to leave the kingdom (we suppose the editor means London) in twenty-four hours, thro' the lenity of the late prince of Wales, who had a slight knowledge of his person, though the duke had given orders for his being seized. Being returned to his command in France, he rose to the character of being one of the bravest and most active officers in that service; and as such was appointed lieutenant-

nant-general and commander in chief of the French settlements in the East Indies, in August 1756.

The chevalier de Soupire acted as major general under him; and he set sail with three men of war, to be joined with what ships the company could fit out for that purpose, commanded by the count d'Aché, two battalions, and two millions of livres in money. This money and force, according to Lally's own account, fell far short of what had been promised him; for the situation of the French affairs in Canada determined the ministry to take from him two millions, two battalions, and two men of war; that is, above one third of the forces it had been originally agreed to give him. The court, however, obliged him to sail; but Lally complains that d'Aché was so dilatory on his voyage, that the English admiral Stevens, though he sailed three months after him, reached the coast of Coromandel two months before him; and having joined admiral Pococke, Lally lost the opportunity of becoming master of all the Coromandel coast, and driving the English out of Bengal. The chevalier de Soupire, eight months before Lally's arrival in the East Indies, landed with two millions of money, and two thousand men; but suffered himself to be governed by Monsieur de Leyrit, governor of Pondichery for the company, who kept him all that time inactive, and thereby wasted the money which the chevalier had brought with him from Europe.

On the 28th of April 1748, the count d'Aché landed count Lally, with his principal officers and some chests of money, at Pondichery; but next day d'Aché was beat by an English squadron, which remained master of those seas. Notwithstanding this misfortune, if we believe himself, Lally performed wonders; for he took Culadoor, Fort St. David, and Devi-cottah, and on the 10th of June returned to Pondichery. Here he meditated the conquest of Madras; but d'Aché was so much afraid of the English, that he refused to favour his march. A money-dispute succeeded between Lally and de Leyrit, and the former was obliged to march his army for subsistence to Tanjore. During this march, d'Aché was again beaten by the English, and retired to Pondichery, which the English threatened to besiege; upon which Lally, with some difficulty, evacuated Tanjore, and set out for Pondichery; but in the mean time, contrary to his most earnest entreaties, d'Aché bore away with his squadron for Madagascar, as the English squadron did to Malabar. Soon after Lally took Arcot for the benefit of the company, but could not prevail on Buffly and Moracin to move from the Decan and Masuli-patnam to assist him in forming the siege of Madras, with any more than a third

third of their forces; "And even on their arrival, (says our author) they applied to him (Lally) for a reinforcement of one thousand men, with orders to return to those they had left behind them; with a view, no doubt, of making war, on their own account, upon the purses of the black princes in their neighbourhood." Lally refusing to comply with their request, rendered those two officers his enemies ever after. He complains that Mons. Moracin would neither obey him or the company, and that Bussy, finding him uncorruptible by a vast offer of money to spare him any of his troops to act in the Decan, employed part of his treasure in making himself friends at the French court. The money disputes between Lally and de Leyrit are renewed; but the latter being deprived of the company's receivership, the farmers who succeeded him promised Lally five hundred thousand rupees; and upon the strength of that promise alone, he was enabled to form the siege of Madras, in which he failed by the arrival of an English Squadron to its relief. All this while Lally, according to his own representations, was beating the English, tho' under the disadvantages of wanting ships and money; and was performing wonders at the head of two thousand seven hundred ill-paid men, before a place which was garrisoned by five thousand men, sixteen hundred of whom were regulars, four hundred servants of the company, or inhabitants and invalids fit for service, and three thousand sea-poys, who behind a wall are allowed to be equal to Europeans. To all this we are to add, that Madras even in Europe, would pass for a second-hand fortification, and that our valiant Lally defeated the English four times in the field. All these are particulars very different from those represented in our gazettes by authority. He gave the council of Pondichery advices from time to time. They told him they would do nothing for him; upon which he imposed a fine of three hundred and twelve thousand livres upon three of their debauchees, or valets de chambre, the poorest of whom was worth a million of livres. How far Mr. Lally was justifiable in raising this money, or in searching for grain, which, in that country, is the same as specie, we are not informed; but it seems very evident that he proceeded with a very high hand, and that both the company's servants and the other inhabitants complained of his tyranny and cruelties. At last, the count d'Aché, on the 17th of September 1759, arrived in sight of Pondichery, and sent ashore some men and money, which was given to Leyrit. But soon after he returned to Madagascar, contrary to the most earnest request of Lally and the company's servants, who drew up a protest against him. Mean

Mean while, Lally receiving orders from Europe to examine the administration of the council of Pondichery, and reprimanding them severely for their behaviour, those orders were no sooner published than the council, who had always before lived on good terms with Lally, left him to join with Leyrit, of whom they had always complained; and at the same time Bussy, who had by the same dispatches been named second in command to Lally, found means to disappoint him of the assistance of twelve thousand men under Bassaletzingue, and brought him no more than eighteen hundred blacks, with a most monstrous demand in money. Leyrit owed Lally's troops at that time ten months pay; and the soldiers imagining that Lally had received it, and was about to return to Europe without paying them, entered into a dangerous mutiny, which was quelled with great difficulty. Lally lay then under the walls of Arcot, but being without a single horseman in his army, he could not prevent the English from taking Vandewash.

Upon this bad success, a Jesuit, one father St. Estevan, spirits the soldiers up to a second mutiny, that Bussy might take upon him the command of the army. It appears as if Lally's authority was at this time very low, since he durst not punish the Jesuit. Some particulars which follow, incline us to suspect Mr. Lally's facts; for he entirely omits, that he was at this time at the head of two thousand two hundred Europeans; and between nine and ten thousand blacks; and that colonel Coote, who totally routed him on the twenty-second of January, had no more with him than seventeen hundred Europeans, and about three thousand blacks. He says, that Bussy was the only prisoner made by the English in the action, though they took the chevalier Godeville, quarter-master-general, lieutenant colonel Murphy, and eleven inferior officers, who were all wounded. Lally, who fled with his broken troops in despair to Pondichery, charges his defeat upon the backwardness of his troops; though it is certain that the dispute was long and obstinate, and that he lost a thousand killed and wounded upon the field of battle, in which the English lost also two hundred killed and wounded. He was of opinion, that had the English, immediately after this battle, marched directly against Pondichery, it must directly have fallen into their hands, because there was not a grain of rice nor a magazine in the place. On the 17th of March, while the English were drawing nearer and nearer to Pondichery, by land, their squadron under admiral Cornish appears in the road. Lally orders all the Europeans to be put under arms; but whether to frighten or fight the English, does not appear. The company's servants refuse to leave the castle, or to take the field, for which he banishes

three of them out of Pondichery, and from that time the council seems to have kept no terms with him. Under all those discouragements, Lally persevered in doing wonders against the English, though he does not mention that he was assisted by the periodical rains.

The council of Pondichery disappoints him at first of the assistance of the Misoreans, a people on whom he placed some dependence, but they afterwards proved cowards and traitors. Lally forms a bold scheme for beating up the English quarters; but it miscarries, as usual, by the disobedience of his troops. In short, he was at last obliged to ask conditions for Pondichery, his person being at that time in more danger from the resentment of the inhabitants than the enmity of the English. He was then in a bad state of health, and his intendant was murdered almost before his face by the inhabitants, as he was coming out of the fort.

Such are the heads of the first memoir contained in this collection, entitled, *Journal of Count Lally's Expedition to the East Indies*. To gratify the reader's curiosity, as well as to give him a full idea of count Lally's defence, we shall here transcribe the summary of the whole.

‘ Now to sum up the whole of count Lally's civil and military conduct, what can be gathered from it ?

‘ It can only be gathered, that, while Monsieur de Leyrit continued to pay count Lally's army, the count, notwithstanding the defeat of the count d'Aché, and the undoubted superiority of the enemy by sea, made himself master of all the places, which that enemy possessed to the south of Pondichery.

‘ It can only be gathered, that, on Monsieur de Leyrit's ceasing to pay the army, and the count d'Aché's refusing to leave the road of Pondichery, count Lally was obliged to suspend his operations for the space of three months.

‘ That, in spite of the second defeat of the count d'Aché, and his first desertion of Pondichery after a stay of four months, count Lally, the very day the English squadron quitted the coast to go and winter at Bombay, took the field; made himself master of Arcot, and all the posts occupied by the English to the north of Pondichery; and that he even obliged them to shut themselves up in Madras.

‘ That with 2700 men he ventured to besiege Madras, a well fortified place, garrisoned by five thousand men, and open to the sea; and was not able to take it.

‘ That the army, with which the English kept the field, attempted no less than four times to raise the siege of Madras, and was as often repulsed, and compleatly routed.

‘ That, when count Lally found himself under a necessity of raising the siege of Madras on the arrival to its assistance of six ships and six hundred regular troops, the council of Pondichery give him to understand, after a formal deliberation, that they would give him no manner of assistance, and that his army must find subsistence sword in hand.

‘ That, in spite of the discontent of an army threatening every moment to go over to the enemy, and who mutinied twice on their not being paid, count Lally made himself master of a fort, which till then had passed for impregnable, occupied by the enemy in the inland parts of the country; and that, two months after, he beat this same enemy, who came to attack him under the walls of Vandiwash, of which, as well as that of Arcot, he had before made them raise the siege.

‘ It can only be gathered, that, as soon as the count d’Aché appeared the second time at Pondichery, with a sum of about 440,000 livres, count Lally, in spite of this admiral’s being defeated a third time, and his then totally deserting the coast, after a stay of seven days only, took the field again in quest of the enemy.

‘ That, this enemy having been reinforced by a regiment of regular troops from Europe under the command of colonel Coote, and count Lally, on the contrary, disappointed in his expectation of a reinforcement of 12,000 blacks, which the brother of the sovereign of the country was bringing to him, he could not with an army of 1250 men beat that of the enemy amounting to 2600.

‘ It can only be gathered, that with 1300 Europeans, without any blacks for want of money to pay them, he could not face, in the open field, an enemy of thrice his strength, and, at the same time, beat off a squadron of fourteen vessels of the line blocking up Pondichery, to the assistance of which he again found himself obliged to fly.

‘ That afterwards, his army being reduced to seven hundred regular troops against 15,000 land forces and fourteen men of war of the line, he found himself under the necessity of surrendering to the enemy, after the place he was in had been invested and blocked up for nine months together; and did not surrender, till he had not a grain of rice, or morsel of any other kind of food, left for his garrison, already exhausted by famine and fatigue.

‘ That, after giving ten battles, and taking ten places, all with the same troops against an enemy constantly recruited from Europe, he at length yielded to superior numbers.

‘ That,

‘ That, from the day of the arrival of messieurs de Bussy and Moracin at Pondichery, and count Lally’s refusing to let them have half his troops to join those they had left behind them at their respective commands, in order to make war on their own private accounts, they traversed all his operations; and, with the assistance of two profligate friars, endeavoured to incense the whole settlement against him.

‘ It can only be gathered, that with four millions of livres there is no making head against seventy five-millions; that with two thousand men there is no making head against five thousand; and that, without a single boat, there is no making head against fourteen ships of the line.

‘ In a word, it can only be gathered, that the whole council, and all the servants of the company, had no other motive for rising up against count Lally, but his wanting to oblige them to contribute in money to the defence of Pondichery. He had a right to require it, as he had given the example. Besides, these servants owed their fortunes to the company, whereas count Lally sacrificed his to it.

‘ Is it any way surprizing, that, in order to preserve fortunes, which count Lally offered to prove had been fraudulently acquired, those very men, to whom their masters had communicated the complaints exhibited against them by the count, should combine to impeach him, without being able to bring a single proof, of the very same crimes, of which he intended to impeach themselves, and of which he was ready to produce the clearest evidence, and which it was their interest to stifle, or at least invalidate. This is what they have attained by their wicked combinations, and by acting the abominable part of informers and witnesses.’

The Memoirs which follow relate to the facts we have already stated, and can give no great information to the reader. We cannot form any idea of the evidence against him which brought him to the scaffold, but the charge seems to be comprehended in the following letter.

‘ Letter written from Paris by the Council of Pondichery to the Comptroller General.

‘ MY LORD,

‘ Monsieur de Leyrit’s bad state of health prevents his waiting on you with the memorial, which you required of us; the abundance of the matter, the order of the facts, the multiplicity of the proofs, have not left us at liberty to abridge them as much as we could wish. Nevertheless, it is but a miniature of the picture, which we have still to draw; but we hope

that this miniature will be sufficient to leave you no room to doubt, on which side truth and justice are to be found.

' You will therein see, my lord, to what a degree the council and wretched settlement of the Indies have been oppressed, from first to last, under the authority of a despotick master, ever a stranger to all the laws of prudence, honour, and even humanity.

' You will therein observe the prudent behaviour, and perfect submission, of a council, who, in the midst of the insults, the gibbets, and the wheels, with which they were incessantly threatened, supported, to the last, the character of true patriots, and voluntarily sacrificed the last farthing of their fortunes for the common safety, though convinced by sad experience of the bad use that would be made of them.

' You will therein see, that, from the moment of count Lally's arrival, the council was entirely stript of its authority; that monsieur de Lally, alone, ordered and disposed of every thing; and that nothing was left to the council but to obey, even in those things which it disapproved most. That monsieur de Lally is alone accountable for the entire stewardship and administration of both the interior and exterior concerns of the company, since nothing was settled, employed, or expended, without his orders.

' That he is accountable for the rents of all the company's lands, and the revenues of all its territories; that, in the month of October 1758 (five months after his arrival) he broke and annulled the stewardship of the council, in order to let the company's lands to two private persons, whom he had forbid in writing to pay a farthing to either the council or the governor, though at this time he affected to charge us with the victualling of Pondichery; that he is equally accountable for the effects in the magazines, since he likewise forbid the person entrusted with the care of them to deliver any for the future to the governor's orders, though it had been heretofore customary with the governor to issue such orders.

' That he is accountable for the contributions and revenues of the kingdom of Thiagar, the kingdom of Arcot, and the provinces which depend on it, since he acted as steward in them in the name of a black lord, and received the money arising from these contributions and revenues.

' That he is accountable for the excessive taxes which he imposed on both the blacks and the Europeans, the produce of which was paid into his hands.

' That he is accountable to his own farmers for what they paid for their leases, since, after draining them of every penny, he, by his own authority, turned them out of their farms,

the

that this miniature will be sufficient to leave you no room to doubt, on which side the truth is to be found.

Memorial of Count Lally

the very moment they were going to send to Pondichery the grain destined by them to victual that place; putting into their place a black, whom he had a little before by bribery saved from the gallows, and by whom he caused to be sold the provisions on which our safety depended.

That he is accountable for the loss of Pondichery, since it surrendered merely for want of provisions, and he alone had in his power the means of supplying it with them; namely, money to purchase them; the fruits of the company's lands; the produce of the company's harvests, and troops to protect that produce.

That he is, likewise, accountable for not having employed the means he had of victualling the place, even after the English had begun to blockade it; and thereby repairing the faults he had before committed in not supplying it at a proper season.

That he is, moreover, inadmissible in the accusations, which, it is said, he has dared to form; and ought to be considered as a man dead in law, so far as not to be permitted to act in justice any other part than that of a criminal, since he has gone so far as to suborn false witnesses against those, by whose complaints and depositions against himself he had been alarmed.

You will not find in our Memorial, my lord, an account of all the sums which he remitted to Europe, through the hands of the Danes, the Dutch, and even the English themselves. This matter shall be cleared up hereafter. We have resolved not to mention any facts in this place, but such as are well proved.

Neither have we made any mention of what relates to his military conduct. It would draw us into too long a detail, and we are, besides, of opinion, that the superior officers, who have been, as well as the soldiers, the witnesses and victims of monsieur de Lally's conduct and incapacity, have not failed to give an account of it. However, we reserve to ourselves to furnish a simple journal of his military operations, leaving it to men of his own profession to judge of them.

We have only the honour of assuring you, sir, that there are nine capital articles, which prove something more than mere want of capacity. They are as follows.

ARTICLE I. The campaign of Tanjore, coloured with the motive of all others the least suitable to the interest and dignity of the nation, but which favoured the views of monsieur de Lally, as he might sink with impunity the greatest part of the money he expected to derive from it; and, in fine, the shameful flight from before Tanjore, equally fatal to the honour and interest of the nation.

‘ II. His obstinate refusal to take the necessary steps and precautions to insure success to the siege of Madrás, in spite of all the advice and all the representations of those, who had a right to interfere on the occasion; and his conduct during the siege.

‘ III. The separation of his forces, by which he revived the hopes of the English, enabled them to keep the field in spite of us, and even come and attack us during the siege of Vandiwash, with a kind of equality, which, joined to the misconduct of monsieur de Lally, was sufficient to secure them the victory.

‘ IV. His abandoning almost the whole country after this battle, by dispersing his troops; as if he had nothing to do but put them into quarters.

‘ V. His affecting to leave all the frontier places, without a sufficient number of troops or quantity of provisions and ammunition; as if he wanted to make as speedy an end as possible of the tragedy.

‘ VI. His affected negligence in causing provisions to be brought into Pondichery, when pressed to it in the most earnest manner, though he had the means of doing it in his hands; and made a shew of using them.

‘ VII. His refusing to make a proper use of the army of the Mysoreans; his imprudence in keeping them inactive on the glacis, to help to consume the rest of our provisions; his endeavours to disgust them; and his proposal to fall upon their camp with his troops.

‘ VIII. His refusal to use any of the methods and expedients proposed to him for succouring the place.

‘ IX. The project formed by him to surrender the place at discretion to the enemy, published under his hand a long time before any thoughts were entertained of capitulating; and put in execution by him alone, without the participation of the council.

‘ It is not, my lord, the desire of revenging the injuries offered to ourselves in particular, and our personal ruin, which animates us in the drawing up of the picture, we take the liberty to lay before you; it is the force of truth; it is the pure dictates of our consciences; it is the general cry; it is the complaints of so many unhappy families, which call upon you, by our voice, for justice on monsieur de Lally; who gluts himself with impunity on their tears and their blood, and triumphs in their ruin, in the face of the whole kingdom, which cries out for vengeance against him.

We are, with profound respect,

My Lord,

Your very humble, &c.

These

These are heavy allegations; but they have the less force, as they accuse M. Lally with being deficient in his military capacity, which he certainly was not, unless when under the influence of rage and resentment. The charge of persecution and oppression is better founded, if the following facts with which these Memoirs conclude are true. After his condemnation, the court issued a decree, injoining all persons having any knowledge of the Count's moveable estate, or even papers, to declare to the court what they knew of them by the 20th of June.

'This decree made such an impression, that, before the expiration of the term therein limited, no less than 1,400,000 livres worth of his effects were returned into court, great part of which had been left with a gentleman, in such a manner as to furnish no more than a mere surmise that they belonged to Count Lally. But, on breaking open an exterior cover, this surmise appeared to be but too justly grounded, to the no small joy, it may be presumed, of his enemies, as he had defied them to produce the shadow of any fortune he had, except what he had given the minister a minute of; offering, withal, in case they did, to acknowledge himself guilty of all the charges brought against him.'

Upon the whole, it would be too premature to give a positive opinion as to Lally's guilt or innocence: but we have been the more diffuse in our extracts from this work, as it is the only one we know of in the English language, from whence we can form any judgment, either of the situation of the French in the East Indies, previous to the loss of Pondichery, or of the allegations for which this illustrious criminal lost his head, under circumstances of brutality, by order of the French government, which nothing but the most atrocious criminality, or the most infamous cowardice could justify.

VII. *Whitelocke's Notes upon the King's Writ, for choosing Members of Parliament, 13 Car. II. being Disquisitions on the Government of England by King, Lords, and Commons. Published by Charles Morton, M. D. 2 Vols. 4to. Pr. 11. 10 s. Sold by T. Cadell, in the Strand.*

WE have always considered the author of this work as one of the most moderate, as well as sensible, chiefs of his party, whether we call it republican or Cromwellian. The learned editor has introduced it with an admirable preface, containing some account of Mr. Whitelocke, collected from his memorials, and the histories and state-papers of the

times. Nothing can fill us with a higher idea of the abilities and credit of sir Bulstrode Whitelocke (so called from his being created by queen Christina of Sweden a knight of the order of Amarantha) than our reflecting, that though he laboured under the displeasure of Cromwell, yet the usurper durst punish him in no other manner than by making him his ambassador to that princess, that he might remove him out of the way of his lawless ambition. / To the account which the learned editor has given of his author, we think it proper to add the following particulars.

During the war between England and Holland in 1652, the governing party in England discovered that the king of Denmark had privately assisted his cousins of the Stuart race, and was under certain engagements with the Dutch on that account. This naturally made them turn their eyes upon Christina queen of Sweden, who, notwithstanding her fantastical personal character, gave additional lustre to the memory of her father the great Gustavus Adolphus, as an ally proper to counter-balance his Danish majesty. The government of England was then in the hands of the republic, the members of which were far from beholding Cromwell with a favourable eye. Christina complained of the capture of two rich Guinea ships by the English, not on pretence that their cargo was consigned to Dutch merchants; and she sent the vice-president of her council, count Lagerfeldt, both to make remonstrances on that head, and to offer her mediation between England and Holland. Cromwell would gladly have accepted of the mediation, because he wanted a peace; but the English republicans thought it was more for their interest to engage Christina in their quarrel against the Dutch, who had not only obliged his Danish majesty to farm out the toll of the Sound, but had withdrawn the subsidies they had promised to Sweden when Gustavus Adolphus invaded Germany, and rescued the protestant religion there from destruction. The members of the republic pitched upon lord Lisle for this negotiation; but Cromwell set his nomination aside, and Whitelocke was invested with the employment, which he discharged with great abilities.

While Whitelocke remained at the court of Christina, Cromwell assumed the protectorship; and indeed that medley of governments which succeeded to the republic rendered it necessary to call Cromwell or some other person to the helm of affairs. The instrument of government by which he reigned is supposed to have been drawn up by Whitelocke, and it certainly was the best that the temper of the times could admit of. Among the first exercises of Cromwell's government was his sending powers to Sweden, enabling Whitelocke to conclude

an alliance offensive and defensive with that crown. The haughtiness even of the king of Denmark, upon this prospect of an union between England and Sweden, stooped to the sending an ambassador to congratulate Cromwell on his being declared protector. It appears from the state-papers of those times, that Whitelocke's embassy took a favourable turn from that moment. Her Swedish majesty knew how to treat with the ambassador of a powerful prince, but had no idea of the modes of government which had lately prevailed in England. Even Whitelocke himself was much better satisfied with the new, than he had been under the old, authority with which he had been invested; and when he carried Christina the news of Cromwell's having been declared protector, she not only made him sit in her presence, but swore "by God that she regarded both Cromwell and his ambassador more than ever." It is only doing justice to Whitelocke's memory to say, that Cromwell equally esteemed and feared him; and the ambassador of no crowned head ever supported his dignity better than he did. Christina, one of the most punctilious princesses that ever lived, was shocked when the ambassador presented her with his new instructions, at seeing the usurper's name inserted before her own. Whitelocke, however, refused to relax in the smallest circumstances. He told her majesty that he was determined to be treated on the footing of an ambassador from the king of England; and he even carried matters so far, that the court of Sweden compelled the ambassadors of other sovereign princes to comply with the ceremonial he prescribed. At last Whitelocke succeeded in his great point by concluding a league offensive and defensive between Sweden and England, by which Christina obliged herself to admit none of the enemies of Cromwell into Sweden, and to give the English all the satisfaction they desired in matters of commerce.

Though the editor asserts that Whitelocke, on the sixth of June, 1655, resigned the great seal, yet we have some reason for believing that it was in consequence of an order he received from Cromwell, who made him one of the commissioners of the treasury, with an appointment of one thousand pounds a year.—Such are the particulars which we thought proper to mention by way of supplement to Mr. Morton's preface, who has, we think, treated rather too slightly the part which Whitelocke acted under Cromwell. That usurper had formed a scheme for a comprehension of all the protestant powers of Europe in a league, and pressed Whitelocke, with sir Christopher Pack, to carry it to his favourite ally Charles Gustavus king of Sweden. Whitelocke had his reasons for declining this commission. It was however proposed to the Swedish ambassador;

ambassador; but Charles disliked it, on account of the animosity he bore to the Dutch. Our editor has forgot to mention that **Whitelocke** is called **ſir Bulſtrode Whitelocke**, in the writs iſſued for aſſembling Cromwell's houſe of lords. As to the other particulars of **Whitelocke's** life, they are very faithfully and elegantly related in the preface before us. That he was a man of ſenſe and judgment, far ſuperior to almoſt any one whom he was connected with in government, appears from all his actions. He was what we may call, in law and politics, a conſtitutional free-thinker. His uncommon knowledge of both is plain, from the ſpirit with which he behaved and reaſoned at the treaty of Uxbridge in 1645; for when Hyde and the king's other commiſſioners all along took it for granted that the king had a legal power over the militia, **Whitelocke**, with great modeſty and ſtrength of argument, proved (in conſequence of a ſpeech he had made three years before in parliament) that it was not entirely ſettled by the conſtitution in whose hands that great power ought to be lodged. His advice to Cromwell, either to declare himſelf king, or to call in Charles, was equally ſpirited and wiſe. Though perhaps he had a very indifferent opinion of hereditary right, eſpecially in the perſons of the Stuartine race, yet he certainly was a friend to the legal rights of parliaments, and thought that a kingly government, even in the perſon of Charles, was preferable to the unconſtitutional anarchy which then prevailed.

With regard to the work before us, it is plain **Whitelocke** deſigned it as a peace-offering to Charles II. to atone for the part he had acted during that prince's exile; and we cannot help bluſhing when we ſee ſo great a man as our author twiſting his pen into ridiculous compliments to that prince's perſon; but **Whitelocke** is not the only great Engliſhman who has been reduced to mortifying meaneſſes of that kind. In other reſpects, theſe volumes diſcover a moſt amazing variety of learning almoſt of every kind. The author's manner is pretty ſingular; for he divides the king's writ for chuſing members of parliament into, as it were, one hundred and twenty ſermons, which he calls chapters; and every ſermon has three or four words of the writ by way of text. As the work extends to a conſiderable length, we cannot follow the learned author through his ingenious diſſertations; at the ſame time we cannot help admiring the fertility of his brain, which could raiſe ſo much literary entertainment from ſubjects ſo ſeemingly barren. We ſhall, however, gratify our readers with a ſpecimen of **ſir Bulſtrode's** manner, from one of the ſhort chapters of his **fiſt volume**.

Chap.
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Chap. VII. *Defender of the Faith, &c.*

‘ We find antiently in the church, to be ordeined certain advocates of causes, who were called, defenders of the church, as appears by a canon of the councell of Carthage; and by the law of the emperor Charles, who constitutes defenders of the churches, against the powers of secular, and rich men; and another law appointing defenders of the church, and servants of God. From these defenders of the church, who were also called advocates and patrons, came our law word advowson; and the right of patronage in these defenders of the church, to present clerks to ecclesiastical benefices.

‘ The same learned knight, in his epistle to the king before his booke of councells, remembers the title of God’s vicar, given by pope Eleutherius, to Lucius, our first brittish king: which is also mentioned in severall other authors of our lawe bookes, as a title proper for our kings, and frequently given to them. The Saxon word for it, is, God’s delegate, or vicar of Christ. And the same title of Christ’s vicar, was afterwards taken by king Edgar, in his charter to the monastery of Winchester.

‘ Butt to come a little lower; in a writ of our king R. 2. is this expreffion. We are, and will be defenders of the catholicke faith: the very words in the present title.

‘ We find also in our records of parliament, the title given to Humphrey duke of Gloucester, of defender of England.

‘ Butt to come to the present title of defender of the faith, in our kings; it arose uppon this occasion. The romanists and lutherans in Germany, having some contests uppon the pardons, and indulgences graunted by the pope; against the which, divers in Germany, and principally Luther, did preach, write and dispute, in opposition to the pope’s authority, and these bulls. King H. 8. to ingratiate himsele the more with his holines, and to gaine his favour, when he should have occasion to use it; did write a volume against Luther, in defence of pardons, the papacy, and the seaven sacraments; and sent it to pope Leo the tenth, to Rome, where the original is yett extant in the Vatican. For this most acceptable service, and high desert, a defence of the faith and power of the see of Rome, and that by a kingly pen: it was thought fit by the pope and his cardinals, by a golden bull anno 1521, to conferre uppon H. 8. this title of defender of the faith; and it commaunds all christians, that in their directions to him, they should after the word king, adde this, defender of the faith. The bull itselve is to be seen, in that rare treasury of pretious collections and monuments, the library of my noble friend,

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for Thomas Cotton; and the transcript of it in severall printed authors; and historians.

¶ Sleidan speaking of this passage, saith, that the pope gave unto the king an honourable name, calling him defender of the church. But that title more properly belongs unto the emperor, who is styled, defender of the church, and advocate of the church. And it is a part of his oath at his last and most solemn coronation, which is done by the pope in person; when he swears to be a perpetual defender of the pontifical dignity, and of the church of Rome. And the like was also the solemn oath of the more antient emperours.

¶ Some of the old kings of Sicily used titles in their stile, somewhat like to these; as helper, and buckler of the christians; and helper, and defender of the christians.

¶ King H. 8. did not long continue his reverence to the pope's authority. But failing in his expectation from him, touching the matter of his desired divorce from his wife queen Catherine; king Henry theruppon changed his judgement concerning the pope's supremacy; and by act of parlement, assumed to his crowne the supremacy in all causes, ecclesiasticall as well as temporall; and wholly abolished the pope's power and supremacy in England, enough contrary to the faith of that church. Nevertheless, he still kept his title of defender of the faith; and further added to it by that act of parlement, the high titles of supreame head of the church of England; and left these titles to his son king E. 6. who not only pursued his father's steppes as to the supremacy of the church of Rome, butt as to their doctrine likewise in many points; and began that blessed reformation, whereof posterity enjoyes the benefit. Notwithstanding this difference in faith, yett it was thought fitt for the young king, still to continue that title of defender of the faith, and of supream head of the church; which descended to his sister queen Mary. Who, although she reconciled her kingdomes to the church of Rome, yett she continued not only the title of defender of the faith; butt likewise for some time, that other title of supreame head of the church, which she afterwards left off; and so did her successors.

¶ Her sister queen Elizabeth prosecuted our happy reformation; and wholly abolished the popish power and faith, in her dominions. Yett continued she, and most deservedly, the title of defender of the faith, which she was effectually, in England, Scotland, and Ireland; and further, in Germany, France, and the Netherlands, as their stories wittnes.

¶ King James succeeded her, in the pious exercise of this title of defender of the true faith: so did his son king Charles the first, of blessed memory: so doth our present Charles the second,

second. Though all of them since queen Mary, have discontinued that other title of supream head of the church on earth, as H. 8. used it. And in the first year of queen Mary, when the writs of summons to the parlement, had not that title of supream head of the church; a question was made, whether those writs without that title were legal, or not: and upon deliberation it was resolved, that those writs were legall, notwithstanding that title was omitted; and that the act which gave that stile, was to be construed only affirmatively; without any negative inference, that the stile should not be good without it. Thus, notwithstanding the severall changes of religion and perswasion of faith, yett still the title of defender of the faith was continued. And there can be butt one true faith, which will never be extinguished; though by difference of opinion (whereof we see too much in our time) it may be obscured. Nor do some believe the way to heale our breaches, will be by too much rigour, or imposing; but according to that clemency and tendernes of his majestye's gracious proclamation touching those matters, will be the best means to defend, and increase the true faith of Christe among us.

Nothing now remains but that we express our acknowledgements to the learned editor for his public spirit in communicating to the world so valuable a performance. Were his example imitated, in bringing to light many inestimable relics relating to the English history and constitution, which now lie concealed in libraries and archives, we might reasonably expect to see our annals as copious, and our constitution better explained, than that of any nation in Europe.

VIII. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LV. For the Year 1765.*
4to. Pr. 10s. Davis and Reymers.

As many of our readers who are not possessed of the *Philosophical Transactions*, may nevertheless be glad to be acquainted with their contents, we shall give the title of every article contained in this volume; but as some of them cannot be understood without the assistance of the plates referred to, we shall enlarge only on those which are most intelligible, and, at the same time, most generally interesting.

Article I. An account of the Pholas Conoides, by J. Parsons, M. D. F. R. S.

This uncommon shell is called by Rumphius, *pholas lignaria*, wood-muscle; but as many other species of shells are found

buried in wood, the author of this paper adopts the term *co-noides* as a specific distinction. The specimen herewith communicated to the Society, was one of an infinite number found bedded in the keel of a Spanish ship brought from the West Indies. This shell, consisting of two valves, an anterior and posterior long piece, and an orbicular detached piece forming the base of the cone, is an inch and a half long, and three quarters of an inch thick at the base. The valves are of a dusky white, but of a purple cast towards the base, which appears covered with three white smooth plates. The apex is round and flattish. How these little animals, whose shells are extremely thin, contrive to introduce themselves into the wood, is a question of difficult solution, especially as the base end is always inward, and the hole which opens outward very small. The plate annexed to the account exhibits the shell in four different views.

Art. II. An account of the case of a young lady who drank sea-water for an inflammation and tumour in the upper lip. Communicated by Dr. Lavington, of Tavistock in Devonshire, to John Huxham, M. D. F. R. S.

This young lady drank a pint of sea-water every morning for the space of ten days, when on a sudden she was seized with a violent discharge of the catamenia, followed by a considerable flux of blood from her gums, petechial spots on her neck, and many large livid ones on her legs and arms. These symptoms were succeeded by a continued bleeding at the nose, attended with frequent faintings, in which at last she expired. Her right arm, before she died, was mortified from the elbow to the wrist. Dr. Lavington asks Dr. Huxham, whether a scorbutic state of the animal juices may not be produced by salt water as well as by salt provisions, especially if, as in the present case, it does not pass off freely? To which the latter replied, "In many cases I have known very good effects from a course of sea-water, when drank in pretty large quantities, and long continued; but it was when it purged gently, and now and then puked somewhat. With the thin, tender, and hectic, it seldom agrees. The gross, heavy, and phlegmatic, commonly bear it with advantage. I have known it bring on colical pains, diarrhoea, dysentery, and bloody stools; cough, hectic heats, wasting of the flesh, and an hæmoptoe. It generally renders the body liable to very great constipation, after it hath been drank for a considerable time."—"Sea-salt, adds Dr. Lavington, is a kind of neutral salt that will not pass off thro' the pores of the skin, except perhaps in an ammoniacal state, some of it may." What the doctor means by sea-salt being, in an ammoniacal state, we do not comprehend, unless

less he supposes some chemical process in the body, by which the fossile alkali (which in sea-salt is united with the muriatic acid) gives place to the volatile alkali, forming common ammoniac: but this process will be difficult to contrive, because even though the sea-salt should by chance happen to stumble upon a volatile alkali in the body, no change would ensue, there being a stronger affinity between the acid and the fossile alkali, than between it and the volatile. But admitting the process possible, sea-salt, whilst it remains sea-salt, can never be in an ammoniacal state.

Art. III. A letter to the earl of Morton, president of the Royal Society, containing experiments and observations on the agreement between the specific gravities of the several metals, and their colours when united to glass, as well as those of their other proportions. By Edward Delaval, F. R. S. M. A. &c.

The immortal Sir Isaac Newton has shewn, in his Optics, that the different colours of natural bodies are produced by the different sizes and densities of their transparent particles; that nearly in proportion to their densities, bodies have their refractive and reflexive powers; and that the least refrangible rays require the greatest power to reflect them. This doctrine is applied by Sir Isaac to transparent bodies only. The design of this very curious letter is to prove that it is equally applicable to opaque bodies, which also reflect the different rays in proportion to their density, the most dense being red, the next orange, yellow, &c. Metallic bodies, being those whose specific gravities are most certainly determined, were deemed by our author most proper for experiment; and in order to reduce them into the smallest particles, and to divest them, as much as possible, of their sulphur, he exposed them separately, with a proper quantity of the purest glass, without any additional ingredient, to the greatest degree of fire they were capable of bearing, without having all colour destroyed. "In this state, says our author, it appears, from a variety of experiments and facts, that they actually do, without any exception, exhibit colours in the order of their densities, as follows:

Gold, — red.

Lead, — orange.

Silver, — yellow.

Copper, — green.

Iron, — blue."

Art. IV. An account of the case of an extraneous body forced into the lungs. By William Martin, esq. of Shadwell.

One of the maid-servants of this gentleman, attempting to speak in the act of deglutition, forced a crust of bread into the larynx,

larynx, where, notwithstanding constant and violent efforts, it remained immoveable. In a few hours she became deprived of sense and speech, was grealy convulsed, and breathed with much difficulty. She continued in a very languid state for some days, complaining of violent pain near the pit of her stomach, whence it was conjectured that the crust of bread had made its way into one of the lobes of the lungs. She was twice bled in the beginning, which relieved her breathing for a time. On the eleventh day she was seized with a nausea and cough, and discharged by the mouth a quantity of bloody matter, in which the crust of bread, about the size and shape of a filbert, was happily entangled; after which her speech immediately returned, and her pain gradually ceased.

Art. V. An account of an earthquake felt at Lisbon, December 26, 1764; in a letter to the Reverend Samuel Chandler, D. D. F. R. S.

This shock was preceded by a violent storm of wind, thunder, lightning, and rain, and followed by a dead calm of about an hour. It continued only an instant, but differed from their former earthquakes, in being a sudden perpendicular heaving up. The author subjoins to his account the following invention for determining the strength and direction of future earthquakes: "Take, says he, a vessel, making the portion of a sphere of three or four feet diameter; place it on a ground floor; dust it all over on the inside with a barber's puff, and then pour some water gently into it. Upon the smallest tremor the water will wash the flour from the parts of the vessel upon which it rises, and will of consequence mark the direction and height of the shock." In case, however, of a perpendicular heaving, like that above mentioned, this invention would answer no purpose.

Art VI. An account of the white negro shewn before the Royal Society: in a letter to the earl of Morton, from James Parsons, M. D. &c.

It appears from this letter that the boy was actually born of black parents, and that there have been many instances of the like nature.

Art. VII. An account of an improvement made by Mr. Peter Dollond in his new telescopes: in a letter to James Short, M. A. F. R. S. with a letter of Mr. Short to the Reverend Thomas Birch, D. D. Secret. R. S.

A late improvement in the compound object-glasses of refracting telescopes, consists in correcting the dissipation of the rays of light in object-glasses, and the aberrations of the spherical surfaces, by combining mediums of different refractive qualities, and the contrary refractions of two lenses made of the
different

different mediums. This improvement having succeeded so well with concave glasses, the author was led to suppose that it might answer equally with convex ones. He found after a few trials that it was practicable, and in a short time finished an object-glass of five feet focal length, with an aperture of three inches three-fourths, composed of two convex lenses of crown-glass, and one concave of white flint glass; and he has since completed one of three feet and a half focal length, with the same aperture of three inches and three fourths. Mr. Short, in his letter to Dr. Birch, certifies his having seen this last mentioned telescope, and that he tried it with a magnifying power of one hundred and fifty times, and found the image distinct, bright, and free from colours.

Art. VIII. Some account of a salt found on the Pic of Teneriffe, by W. Heberden, M. D. F. R. S.

Which salt happens to be no other than the fossil alkali, namely, that which, with the marine acid, forms sea-salt; with the vitriolic, Glauber's salt, &c. and which is found native in many other parts of the world.

Art. IX. Short and easy methods for finding, 1^{mo}, the quantity of time contained in any given number of mean lunations. 2^{do}, The number of mean lunations contained in any given quantity of time. 3^{io}, The number of Troy pounds in any given number of Avoirdupoise pounds, and *vice versa*. 4^{to}, The quantity and weight of water contained in a full pipe of any given height, and diameter of bore; and consequently, to find what degree of power would be required to work a common pump, or any other hydraulic engine, when the diameter of the pump bore, and the height to which the water is to be raised therein, are given. Communicated by Mr. James Ferguson, F. R. S.

As Mr. Ferguson was just finishing a table for shewing the quantity of time contained in any given number of mean lunations, he was visited by Mr Rivet, of the Inner Temple, who told him he was sorry he had not come sooner, as he could have shewn him a much shorter method of computation; which was, to reduce the odd hours, minutes, seconds, and thirds, &c. above the integral days of a lunation, into the decimal parts of a day; which number of days and decimal parts, being nine times added together, will be equal to the time contained in nine mean lunations, and thence the time contained in any given number may be found as follows. The mean lunation is 29 days, 12 hours, 44', 3'', 2'''', 58''''.

Lun.	Days.	Decim. of a day.
1	29.	53059085108
2	59.	06118170216
3	88.	59177255324
4	118.	12236340432
5	147.	65295425540
6	177.	18354510648
7	206.	71413595756
8	236.	24472680864
9	265.	77531765972

For tens of lunations, remove the decimal point one place forward; for hundreds, two; thousands, three, &c. and reduce the remaining decimals into hours, minutes, &c. by the common method.

Example.

In 74212 mean lunations, how many days, hours, &c.?

Lun.	Days.	Decim. of a day.
70000	2067141.	3595756
4000	118122.	36340432
200	5906.	118170216
10	295.	3059085108
2	59.	06118170216
74212	2191524.	20824034896

Answer. 2191524 days, 4 hours, 59 minutes, 51 seconds, 57 $\frac{20824034896}{1000000000}$ thirds.

By reversing this method, Mr. Ferguson has formed a table shewing the number of mean lunations contained in any given quantity of time, and has likewise applied it to two other purposes, viz. to find the number of Troy pounds, &c. as expressed in the title of this article.

Art. X. A recommendation of Hadley's quadrant for surveying, especially the surveying of harbours; together with a particular application of it to pilotage. By the Rev. John Michelle, B. D. F. R. S.

The quadrant here recommended is well-known, as an instrument in common use for taking altitudes at sea. The author of this paper is of opinion, that it may be applied with great advantage to other purposes, particularly the surveying

of harbours, or such sands as lie within sight of land, it being generally in the power of a single observer, in a boat, to determine the situation of any place, by taking the angles subtended by two or three pairs of objects upon the shore; but it will be better to have another observer at the same time on shore, stationed at one of the objects, in order to observe the angle subtended by the boat and the other object. Thus the two angles in a plain triangle, and the distance between the two objects as the base being obtained, the whole triangle, and the situation of every part of it, will follow. With regard to the use of this quadrant in piloting ships into harbours, it is founded on the known property of the circle, that angles in the same segment are equal to each other; but in order to apply this to practice, it is necessary to have charts so constructed as to express the angles subtended by given objects, by means of which, together with the bearings, a ship may at any time know her situation. This the author illustrates, by an example of a ship entering the mouth of the Humber, of which, however, it is impossible to give an adequate idea without the chart referred to.

Art. XI. An uncommon anatomical observation, addressed to the Royal Society, by John Baptist Paitoni, physician at Venice. Translated from the Italian.

A woman, aged 25, subject to a convulsive cough, shortness of breath, and copious menstrual discharge, otherwise healthy, dancing and singing more violently than usual, dropped suddenly into the arms of one of her companions, and immediately expired. On opening the body, the right lobe of the lungs was found wanting, and in its place a bag containing a serous fluid, in figure, colour, and substance, resembling a cuttle-fish. The doctor ascribes her sudden death to the bursting of the bag which contained this serous substance, as he is pleased to term it; by which means, the sound lobe being hindered by the serous matter from performing its office, a suffocation ensued. In assigning this cause of her death, the doctor seems to have forgot that the right and left cavity of the thorax have no communication with each other, and that therefore the bursting of this bag could not possibly impede the action of the left lobe: besides, it appears, from his own account, that the bag was entire when the body was opened. Satisfied with this extraordinary phenomenon, he seems to have neglected to open the pericardium, which if he had done, probably the true cause of her death might have appeared.

Art. XII. An account of a new improvement of the portable barometer. By Edward Spry, M. D. of Totness, Devonshire. In a letter to the president.

This account is, in fact, no account at all; it being impossible, from the doctor's letter, to form any idea of the construction of the instrument. To what purpose it was published we are at a loss to conjecture.

Art XIII. A letter from Mr. Woollcombe, surgeon at Plymouth-Dock, to Dr. Huxham, containing the case of a locked jaw.

The only thing remarkable in this case, is, that the patient died, with a locked jaw, on the third day of her illness, without any apparent cause either of that symptom or of her death. She had indeed, about eight days before, run a rusty nail into the sole of her foot; but the wound had been healed four days before she was taken ill. The other symptoms of her indisposition were, an oppression at her breast, a slight pain in her side, and a little difficulty in swallowing.

Art. XIV. A description of a beautiful Chinese pheasant, the feathers and drawing of which were sent from Canton to John Forthergill, M. D. F. R. S. By Mr. George Edwards, F. R. S.

The species of pheasant here described is the Argus, the largest of that genus yet known, being equal in size to a full-grown turkey-cock. It is a native of the northern provinces of China. Its plumage is extremely beautiful, of which it is impossible to give any idea without transcribing the whole article.

Art XV. A catalogue of fifty plants from Chelsea garden, &c.

Art. XVI. A course of experiments to ascertain the specific buoyancy of cork in different waters: the respective weights and buoyancy of salt water and fresh water; and for determining the exact weight of human and other bodies in fluids. By John Wilkinson, M. D. F. R. S. of London and Gottingen.

Experiment 1. Weighing separately six cubic inches of cork, their medium weight is $46\frac{6}{7}$ grains. *Exp. 2.* A float, formed of four of these cubes, weighing together 190 grains, supports, in fresh water, 916 grains of lead; for a medallion of two ounces, fastened to the float by a wire weighing eight grains, was found to weigh in the water exactly 44 grains. But, if we comprehend the experiment, the doctor has forgot in his calculation the weight of the wire, which, being added to the number of grains in two ounces, makes 968, and thence subtracting 44, there remains 924, the number of grains supported by the cork. The doctor's mistake seems confirmed in *exp. 3.* where it appears that, after being immersed forty-eight hours, the buoyant power of the float, instead of decreasing, had increased two grains, for it now supports 918. Nevertheless, after being immersed forty-eight hours longer, it would support

support only 905. The doctor was somewhat surprized at this fluctuation; and well he might: but if he will change the number 916 to 924, he will find the decrease of buoyancy from 24 to 18, and thence to 5, according to the time of immersion, not in the least surprizing. *Exp. 4.* The same float, in sea-water, supports 954 grains; after forty-eight hours immersion, 938; and after seventy-six hours in salt water, being again tried in fresh water, it supports 923 grains, another confirmation of the mistake above mentioned. *Exp. 5.* A float weighing $234\frac{1}{2}$ grains, supports in sea-water a leaden medallion of 1048 grains, but after forty-eight hours immersion loses 24 grains of its power. *Experiments 6, 7, 8, 9.* being of a similar nature with the former, we proceed to the 10th, which shews that a man of five feet two inches, weighing 104 pounds, whose waist measured two feet ten inches, required 12 ounces, 5 drachms, and 2 scruples, or 6100 grains of cork, tied about his neck and breast, to support him from sinking in fresh water. Now according to the second experiment, supposing the calculation right, 6100 grains of cork being equal to 16.3^o cubic inches, should support 63 ounces, 5 drachms, 8 grains, which must therefore be the weight of the man in water.

Art. XVII. An account of the disease called Ergot, in French, from its supposed cause, viz. vitiated rye. In a letter from Dr. Tissot of Lausanne, to George Baker, M. D. F. R. S. communicated in a letter from Dr. Baker to the Reverend Thomas Birch, D. D. Sec. R. S.

Dr. Baker observing, in Dr. Tissot's *Avis au Peuple*, a disease mentioned under the title of *Ergot*, the symptoms of which were similar to that which so terribly afflicted the poor family at Wattisham in Suffolk in the year 1762, wrote to M. Tissot, requesting to be informed of what had fallen under his own knowlege relative to that disease. To this the doctor returns a long Latin epistle, in which he first informs him, that what relates to the disease in question was not his, but the addition of the French editor. To satisfy his correspondent, however, he gives him a long history of the Ergot, extracted from various authors, but without a single word from his own knowlege. M. Sauvages, in his *Nosologia Methodica*, denominates this disease *Necrosis*, and defines it thus; *Est morbus chronicus. in quo artus, ut pedes, manusve post stuporem & dolorem, ut plurimum sine tumore arescunt, exsiccantur, & sensu, motuque amissis sponte ut plurimum à corpore secedunt.*

Art. XVIII. Observations for settling the proportion which the decrease of heat bears to the height of situation. Extracted from a letter of Thomas Heberden, M. D. F. R. S. to William Heberden, M. D. F. R. S.

From these observations it appears, that in ascending the mountain called Pico Ruivo (the perpendicular height of which, above the surface of the sea, is computed to be 5141 English feet) the decrease of heat by Fahrenheit's thermometer was nearly in proportion of one degree for every 190 feet of elevation. We think the doctor might as well have mentioned the part of the globe where these observations were made, as it may be supposed that there are some people so ignorant as to be unacquainted with the mountain Pico Ruivo.

Art. XIX. An account of a stone voided, without help, from the bladder of a woman at Bury. Communicated by William Heberden, M. D. F. R. S.

This stone was in length $3\frac{1}{4}$ inches; in circumference, $4\frac{1}{4}$ inches; and in weight, 2 ounces, 2 drachms, 24 grains. The woman being very poor, had not the least assistance from art or medicine. She had been afflicted with symptoms of the stone for about twelve years before this came away, which happened in the sixty-seventh year of her age.

Art. XX. A letter from John Bevis, M. D. to the Reverend Thomas Birch, D. D. Sec. Containing astronomical observations, made at Vienna, by the Reverend Father Joseph Liefganig.

This Reverend Father was appointed to the observatory of the Jesuits college at Vienna in the year 1754, where he possesses a number of fine astronomical instruments. He has the character of being a man of singular abilities; and the observations which, by his correspondent Dr. Bevis, are here laid before the Society, seem to have been made with great accuracy and attention; but they are incapable of abridgment.

Art. XXI. An account of the case of a supposed hydrophobia. In a letter to the Reverend Thomas Birch, Secretary, from the President.

His Lordship having seen, in the Public Advertiser of the 22d of June, 1764, an account of a person at Padua having been cured of an hydrophobia by draughts of vinegar, wrote to Venice to be informed of the truth, and received for answer that it was all a mistake.

Art. XXII. Two theorems, by Edward Waring, M. A. Lucasian professor of mathematics in Cambridge, and F. R. S. in a letter to the President.

Unintelligible, without the figures referred to.

[*To be continued.*]

IX. *The Way to Things by Words, and to Words by Things; being a Sketch of an Attempt at the Retrieval of the Ancient Celtic, or, Primitive Language of Europe. To which is added, a succinct Account of the Sanscrit, or Learned Language of the Brahmins. Also two Essays, the one on the Origin of the Musical Waits at Christmas. The other on the Real Secret of the Free Masons.* 8vo. Pr. 2s. 6d. Davis and Reymers.

THIS very sensible author seems to think, that there was formerly in Europe an universal elementary language, which, on account of the extent of territory, might properly be called the Celtic; and that in the simplicity of its origin it must have been purely monosyllabic. Though we concur with him in this opinion, yet we are sorry to observe the contempt into which etymological knowledge is fallen, even with some men of learning. This gentleman, however, and the friends of such studies, are not to be discouraged by censure and ridicule that arise only from an ignorance of the subject, because nothing can be more plain than the radical affinity between the different languages which now exist not only in Europe, but in Asia. The Greek, the Roman, and even the old Tuscan language can be considered only as modern, when we investigate their affinity with the language spoken by the people who bid the fairest to be the unmixt progeny of the ancient Celts, and are descended from the old Caledonians, who were settled towards the western coasts of Scotland. We have * already mentioned the opinion of the famous Leibnitz on that subject; and to confirm it, we have been assured by gentlemen of learning and candour, that the language spoken in those parts is more monosyllabic than that of either the Welsh or the Irish. * My chief attention, says our ingenious author, was to discover and establish, on a satisfactory authority, those Celtic primitives precisely at their point of divergence into other languages, before the adventitious variations, by syllabic combination, by convertibility of sound, and other incident disguises, render it extremely difficult, if not impossible, to ascertain them. Proceeding on this principle, had my successes, or what I took for successes, been no more than a few, I should naturally have ascribed them to a fortuitous concurrence of similar sounds, such as must be inevitable in the small number of the primitives: but when, without the least idea of systematically forcing derivations, and rather constantly on my guard against that common illusion of the imagination, from which one is apt to find, in a research, whatever one wishes to find, I observed, that

* See vol. xviii, p. 370.

many words, many proper names, received a reasonable, clear, satisfactory signification, from this method of tracing them to their roots, of which also a number of those words and names re-actively contributed to fix the genuineness; so great an harmony of words and things, so much coherence, appeared to me to form such a presumptive proof of the rectitude of my analysis, as would justify my wishes of submitting it to the judgment of others, who, while naturally less partial to it than myself, would also disdain the idea of expecting, in a subject of this nature, the equivalent of mathematical demonstration.

It was not then on a few seemingly happy, or at the best, rather frivolous than ingenious hits of derivation, that I presumed to rest any favourable opinion I might have of the justness of my principles of analytical operation; but on such a multitude of concurrence of sense, of sound, of analogy, and of history, that it was difficult for me to reject the light they united to offer me, or to take it for a mere *ignis fatuus* of the imagination.

Though this is writing like a man of sense and candour, yet we can by no means approve of the confused, inconclusive, and arbitrary state in which his performance presents itself. After informing us why he set out with the investigation of the names of the heathen gods, which he resolves into Celtic primitives, "I wish, says he, I could as easily excuse the arbitrary manner in which the interpretations of those names are presented, without particularising the analysis, for the reader to judge of the degree of its validity. For, as they now stand, they appear to require such an implicit faith, as it would be the absurdest impudence in me to expect. This objection, so very natural, so very just, it has not been in my power intirely to remove, for the reason of imperfection precedent y hinted; but I hope it will appear, that I have in some measure obviated any suspicion of my candor, by the little of the analysis, and method of operation, into which it has been possible for me to enter.

I have also given, by way of specimen, the etymologies of a few words in our actual current language, formed on the same rules as the others, and like them reducible to their common Celtic origin. I entirely submit them to the reader's own judgment. His own reason is all the authority I pretend or wish to have. If I had any other, I should disdain the advantage.

In the body of the work, these theological etymologies are exhibited in so unauthenticated a manner, that we are tempted sometimes to believe the author in jest, and that he means only to ridicule etymological learning. The reader shall judge from the

the following specimen, which we can call no better than a species of ingenious extravagance.

* *Rhea. Justice*: from the *Ray*, which was the circle drawn round persons arrested or arraigned in the name of justice, of which in those days religion was the parent, and incorporated with it. Out of this *ray* or *circle* it was the highest of all crimes to escape, or to transgress it till delivered by justice. This was called,

* *Ray-ligio*. The being *bound* by the *Ray* *. At this very instant, a custom somewhat analogous to this exists in Arabia: a circle is described round a *prisoner of war*, which he must not

* Hence also the *true*, or very likely to be *true*, foundation of the word SUPERSTITIO. The *Druids* or *Magi*, for they are undoubtedly synonymous, had annexed to the transgression of *Ray* or *Circle* of justice, the terrors of imps or spirits, that would run away with the *impious* transgressors of that holy circle. But when in Italy, or other countries once subject to the druidical law, these fears became exploded, and the *ray-ligion* supplanted by other forms of theology and law, the SUPERSTITION, or continuing to *stand* on the *spot*, inclosed by the *ray* or *circle*, became a reproach, or was at least accepted in a bad sense. Here you have also the most probable origin of the *MAGIC CIRCLE*; and the *wand* of the *Magician* was nothing but the *bough* used in the arrest; a custom preserved to this moment in the constable's staff, and sheriff's wand. Here also occurs, perhaps, the true primitive reason why jurymen, being once charged with the prisoner, could not depart till they had acquitted or condemned him. The trial being in the open air, and the culprit being under no confinement but of the *superstition* of the *Ray*, or circle of justice, by which he was *ray-ligiously* bound, that bond subsisted no longer on him, after his jury had once taken cognizance of his case: their departure then was considered as a termination of procedure, and the prisoner was *ipso facto*, at liberty: thence the necessity of immediate decision. The great merit of king Alfred was not his creating, but his restoring the antient laws of Britain, under such necessary modifications as the change of circumstances, and religion required. There is, in general, great injustice done to those times, supposed barbarous, which preceded the Roman invasion. The Romans corrupted, but did not civilize Britain, and substituted laws far from preferable to those they abrogated. What volumes have not been written on the feudal tenures, while hardly any thing is said of the allodial ones, which were the laws of Druidism, and to which we returned on the extinction of military tyranny?

quit, till he has satisfied the person who took him. Nay, a party of his own people or tribe, cannot rescue him; so sacred is this *circle*, which they call the *ray*, held. You may see the account at large, in prince Cantimir's history of Turkey, page 165. However, from this Ray, you have Rhea, *Rheus*, Rhetor, the *Prigat* of Lycurgus (whose name by the by, in the Celtic, is a *maker of Laws*) and most probably, *arrest*; arraign, (*at-ray-in*) This ray being our bar, when justice was administered by the Druids on the spot, in the open air, *sub-dio*, as it was many ages at Athens.

Such readers as are fond of this kind of learning may be here amply gratified. The author sometimes writes with great conviction, and sometimes we are amazed that a person of his good sense should study himself into bigotry and enthusiasm. The utmost that can be allowed upon the subject is, that the Latin and Greek language, as we have already observed, are radically Celtic; but to derive the words *cardinal*, *deacon*, *curate*, *holidays*, and many others, whose intermediate originations are well known, immediately from Celtic radicals, is, we think, going too far. Our author will not even allow the Iliad and Odyssey of Homer to be originally Greek poems, but translations from the Celtic. 'They do not (says he) only bear the Celtic stamp of Celtic words, but of Celtic manners, such as never got any footing in Greece.' By this way of reasoning all the books of Moses, which carry evident marks of simplicity of living and plainness of manners, are Celtic translations likewise. "I am (continues he) strongly inclined to think the Iliad and Odyssey a Celto-Etruscan poem, composed at a time, that the Celtic language and manners were uniformly spread over the whole west of Europe, many ages before the foundation of Rome. To build such an opinion on nothing but remote analogies of names, or uncertain traditions, would be indeed ridiculous; but at the same time, no severity of judgment prescribes an absolute rejection of etymologies, while you allow them no more weight than they deserve. It is then with all the diffidence due to such an auxiliary argument, that I offer the following few out of many words, which I trace out of that Greek poem into the Celtic.

Troy. A generical name for a town, which at this moment is current in the north-west of Europe,

Ilion. Not the name of a town: but the seat of war: thence Troy took its other name, The word *Pergamum* signifies a walled town.

Dardanus. The supreme Lord.

Affaracus. A Charioteer.

Ihus.

• *Ilus.* A warrior.

• *Hector.* Valiant in battle. Plato, departing from his own rules, derives it from *Εχω*, to possess, Can any thing be more forced?

• *Ajax.* The constant fighter.

• *Lestrigones.* Eaters of the slain.

• *Achilles.* The strong in war.

• *Sarpedon.* A leader of bands of foot.

As for those names which carry their meaning with them in the Greek, they were most probably translated by the Greek poet from the Celtic ones, which, by that means, were lost. But what is something yet more in favour of this opinion, the name of Homer itself is not a proper name, but a general one, for Bard or MAN of SONG.

We think this author has done his cause no service by these bold conjectures. All that he ought to have contended for was, that these words were grecified from Celtic roots, and it would be no difficult matter to prove that the like adoptions from this radical language prevail in all the tongues spoken in Europe. Our limits will not permit us to enlarge any farther on this very singular work, from the perusal of which, whatever the author's aim may be, the reader will find great entertainment, and, if he is addicted to those studies, much information.

X. *An Inquiry into the Merits of a Method of Inoculating the Small-Pox, which is now practised in several Counties of England.* By George Baker, M. D. F. R. S. 8vo. Pr. 1s. 6d. Dodsley.

IT is well known that in some of the southern counties of this kingdom, the practice of inoculation hath lately been attended with amazing success, and that the method of treatment in those counties, differs considerably from the general practice in other parts. Doctor Baker therefore, partly to gratify his curiosity, and partly in hopes of procuring some information which might be of use to him as a physician, has been at some pains to discover the cause of this successful practice, and in this pamphlet favours the world with the result of his inquiries. As a method so constantly successful cannot be too universally diffused, we shall give the doctor's account of it in his own words.

• All persons are obliged to go through a strict preparatory regimen for a fortnight before the operation is performed. During this course, every kind of animal food,
milk

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milk only excepted, and all fermented liquors and spices are
forbidden. Fruit of all sorts is allowed, except only on those
days when a purging medicine is taken. In this fortnight of
preparation, a dose of a powder is ordered to be taken, at bed-
time, three several times; and on the following mornings a
dose of purging salt. To children only three doses of the pow-
der are given, without any purging salt. The composition of
this powder is industriously kept a secret. But that it consists
partly of a mercurial preparation, is demonstrated by its having
made the gums of several people sore, and even salivated others.
The months of May, June, July, and August, are preferred
as the most seasonable for inoculation. But healthy people are
inoculated at any season of the year indifferently. The autumn
is held to be the worst season; and an aguish habit the least
proper for this operation. No objection is made to any one
on account of what is vulgarly called a scorbutic habit of body,
or bad blood. The appearance of the blood is not looked
upon to be of any consequence, or to be a certain criterion of
a good or bad state of health. The person to be inoculated, on his
arrival at the house, used for this purpose, is carried into a public
room, where very probably he may meet a large company assem-
bled, under the several stages of the small-pox. The operator then
opens a pustule of one of the company, chusing one where the
matter is in a crude state; and then just raises up the cuticle on
the outer part of the arm, where it is thickest, with his moist
lancet. This done, he only presseth down the raised cuticle
with his finger, and applieth neither plaister, nor bandage.
What is extremely remarkable, he frequently inoculates peo-
ple with the *moisture* taken from the arm before the eruption of
the small-pox, nay within four days after the operation has
been performed. And, I am informed, at present he gives
the preference to this method. He has attempted to inoculate
by means of the blood; but without success. On the night
following the operation, the patient takes a pill. This medi-
cine is repeated every other night, until the fever comes on.
All this time moderate exercise in the air is strongly recom-
mended. In three days after the operation, if it has suc-
ceeded, there appears on the incision, a spot, like a flea-bite,
not as yet above the skin. This spot by degrees rises to a red
pimple, and then becomes a bladder full of clear lymph. This
advanceth to maturation like the variolous pustules, but is the
last which falleth off. In proportion as the discoloration round
the place of incision is greater, the less quantity of eruption is
expected; and therefore whenever only a small discoloured
circle is observed, purging medicines stronger than ordinary,
and

and more frequently repeated, are held to be necessary. There never is any sore in the arm, or discharge; but invariably a large pustule. The preparatory diet is still continued. If the fever remains some hours without any tendency to perspiration, some acid drops are administered, the effect of which is to bring on a profuse sweat. But in some cases where the fever is very high, a powder, or pill, still more powerful, is given. —In general, during the burning heat of the fever, the inoculator gives cold water. But, the perspiration beginning, he orders warm baum-tea, or thin water-gruel. As soon as the sweat abates, the eruption having made its first appearance, he obliges every body to get up, to walk about the house, or into the garden. From this time to the turn of the disease he gives milk gruel *ad libitum*. On the day following the first appearance of an opaque spot on the pustules, to grown people he gives one ounce of Glauber's salt. To children he gives a dose of it proportioned to their age. Then, if the eruption be small, he allows them to eat a little boiled mutton, and toast and butter, and to drink small beer. But in case of a large eruption, he gives them, on the third day after their having taken the first dose, another dose of the same salt, and confines them to the diet ordered during the preparation.

This operator says, that, in general, the lower the patient is reduced, the more favourable is the disease. He has also several times inoculated the measles, which he does by wetting his lancet with the fluid which in that disease flows from the eyes. In ten years practice, to August 11, 1765, this inoculator had not lost one single patient; and according to the best information that doctor Baker could procure, out of seventeen thousand which have been inoculated according to this method, not more than five or six have died. If so, the practice of inoculation is so far from being attended with any danger, that, on the contrary, it should seem rather to preserve the life of many, who, in the common course of nature, would otherwise have died in the time. Doctor Baker is of opinion, and we think very justly, that the great success of this method is to be attributed chiefly to the free use of cold air, in which these gentlemen indulge their patients to a much greater degree than has hitherto been allowed; and, in the subsequent part of his pamphlet, he proves that in this practice they are justified by the opinion of the great Sydenham, who, in treating the small pox, inclined more and more to the cool regimen, in proportion as he advanced in life, and consequently acquired more experience.

XI. *An Account of the Preparation and Management necessary to Inoculation.* By Mr. James Burges. *The Second Edition, with large Additions and Improvements.* 8vo. Pr. 3s. Vaillant.

THE first edition of this performance was printed in 1754, in the form of a pamphlet, which the author hath now thought proper to swell into a book. As our Review did not commence till the year 1756, we shall consider this production as if it had never before appeared. Though in the title we find nothing indicative of the author's profession, he appears, particularly from his preface, to be a person of some importance in the medical way, and to entertain a thorough contempt for the consummate ignorance of medical writers in general. 'How many books, says he, on the subject of physic have been published, of great learning and ingenuity, without any knowledge? How many volumes full of deep speculations, that have amused greatly without conveying any instruction? What works have not so many learned professors published? What subjects have they not exhausted? Yet how little have they added to the improvement of their profession? and how little wiser have they made mankind? In short, how much have they wrote, and how little have they known?' That these learned professors might be ignorant blockheads, compared with Mr. James Burges, we have no doubt; and yet we think it not quite so civil, for a man of his abilities thus to abuse so many learned professors, without specifying those whom he meant to stigmatize. In the following passage, however, he is more explicit. 'What opinion, says he, can we entertain of those writers to whose ingenious labours of late the medical world is so much beholden for their wondrous discoveries of the uses of the *cicuta*, *solanum*, *colebicum*, &c. I wish, for the good of mankind, they had spoken truth.' It were unnecessary to inform our medical readers, that the person of whom Mr. James Burges speaks thus, is undoubtedly, one of the most candid, laborious, learned, rational physicians now living; to whom even Mr. James Burges, if he could have read the *Anni Medici*, would have owned himself much obliged. With regard to the *cicuta*, &c. their inutility is far from being established. We find nothing more in this introductory preface, except that Mr. James Burges was honoured with the *friendship* of sir Edward Hulse and Dr. Mead, and that he does 'not remember to have seen any objection started to the contents of his sheets, except some trifling observations published in the Critical Review;' which Critical Review did not exist at the time when his sheets were published.—We should now proceed, as we proposed, to give our readers an account

count of the contents of this treatise; but finding it, after perusal, not worth their attention, we consign it to the oblivion it deserves.

XII. *Institutions of Astronomical Calculations.* By Benjamin Martin.
Part I. 8vo. Pr. 3s. Martin.

SIR Isaac Newton, in his *Elements of Natural Philosophy*, has given the principles for investigating the lunar theory, deduced from the universal law of gravitation; by the help of which, and a diligent application of the modern analysis, mathematicians have been able to push their researches farther in many particulars than they could possibly have done by the synthetic method alone; there being innumerable enquiries relating to abstracted science, wherein it cannot be applied with any advantage whatsoever: and even sir Isaac Newton himself, who perhaps extended the synthetic method as far as any man could, has in the most simple case of the lunar orbit (*Prin. b. iii. prop. 28.*) been obliged to call in the assistance of algebra, as he has also done in treating of the motion of bodies in resisting mediums, and in various other places. It must however be allowed, that where a geometrical demonstration can be obtained, it should always be preferred to any other; and it is perhaps owing in some measure to too great a disregard for the geometry of the ancients, that in the works of eminent foreign mathematicians, we sometimes observe a want of that neatness and accuracy of demonstration which generally attend the synthetic method of deduction.

The utility of the lunar theory to astronomical affairs, together with the difficulty of the subject, were motives sufficient to induce the most considerable mathematicians, both at home and abroad, to direct their views towards a solution of that important problem, relating to a determination of the path which the moon describes in her revolutions about the earth and sun. In the course of this enquiry M. Clairaut, an eminent mathematician of the Royal Academy of Sciences at Paris, about the year 1750, objected to sir Isaac Newton's general law of gravitation, by strongly maintaining that the motion of the moon's apogee could not be truly accounted for, without supposing a change in the received law of gravitation from the inverse ratio of the squares of the distances; and which would, after a great number of revolutions, entirely change the figure of the orbit. Notwithstanding M. Clairaut fell into this mistake by not having sufficiently contemplated his own theory, yet he was himself the first who discovered the true source of that mistake,

mistake, and who placed the matter in a proper light. About the same time that truly great mathematician, Mr. Thomas Simpson, of the Royal Academy at Woolwich, F. R. S. and member of the Royal Academy of Sciences at Stockholm, discovered a method for determining the different inequalities of the lunar motion, and ascertaining the moon's true place according to gravity; and as Mr. Simpson's equations or terms for this purpose are expressed by sines and cosines barely, without any multiplication into the arcs corresponding, we are of opinion (as far as we are able to judge) that his method is better adapted to computation than any other yet known.

The greater part of the work before us is a translation from a treatise lately published in the French language by M. Clairaut, containing an investigation of the lunar orbit, together with tables of the moon's motions, calculated according to the theory of universal gravitation: and as we have not time sufficient to examine into the merit of the original, we can only say, that, if Mr. Martin has done justice in the translation, it is our opinion (founded upon the reputation of the author's extensive skill in mathematical philosophy) the lunar tables, together with the examples illustrating their use, cannot fail of being very acceptable to those who are conversant in astronomical calculations.

There are, however, some inaccuracies in the translation, which we apprehend cannot be imputed to the author, as in p. 20. where Mr. Martin speaks of "a body being acted upon by two forces at the same time, the one tending to a center, and the other in a direction perpendicular thereto." To say a line is perpendicular to a center, is saying nothing, it being impossible to conceive any idea of the perpendicularity between a point and a right line. Mr. Martin should have expressed himself thus:—A body being acted upon by two forces at the same time, the one tending to a center, and the other acting in a direction perpendicular to the radius vector, or right line joining that center and the revolving body.

We shall conclude this article with recommending it to Mr. Martin, as an object worthy his consideration, that whenever he brings out a new edition of this work, he would either totally suppress the thirteenth and fourteenth chapters (which he assures us are of his own growth) or correct them at least, by introducing the radii of curvature in the room of those absurd properties of the circle and ellipsis there made use of, and which tend only to vitiate the character of this performance.

XIII. *A General History of the World, from the Creation to the present Time.* By William Guthrie, Esq; John Gray, Esq; and others eminent in this Branch of Literature. Vol. XI. 8vo. Pr. 5s. Newbery.

NO authors ever pursued an original plan with fewer deviations than the writers of this work. They connect history in such a manner that Europe seems to be one republic, tho' under different heads and constitutions; but the reader who is not possessed of the whole, must be at a vast loss with regard to the references of the history of one country to that of another.

The volume before us continues the history of France, a monarchy, which (prepossession apart) for some centuries made a capital figure in the affairs of Europe. The work itself is professedly an abridgement; but if that abridgement is executed in a proper manner, if it supplies the want of larger works, which the time and circumstances of readers cannot afford to purchase, the intention of its publication is answered. The reader in a work of this kind may, perhaps, form the truest judgment of the author's abilities in writing, from the characters he gives of the princes whose reigns he describes; and therefore we shall here transcribe that of the infamous Charles IX. king of France, under whom the barbarous Parisian massacre, on the eve of St. Bartholemew, happened.

' Perceiving that he had not above four and twenty hours to live, he declared, before the king of Navarre, the duke of Alençon, the cardinal of Bourbon, the chancellor, and other great officers of state, his mother to be regent, till the arrival of his brother and successor the king of Poland; and he died on the thirteenth of May, 1574. It was publicly known, that, when the queen-mother took leave of the king of Poland in Lorraine, she bade him adieu, but assured him, that he should not be long absent from France. Charles openly declared, that he did not think the distemper which killed him was natural; and his body being opened, though no recent appearance of poison was found, yet the physicians thought that his intestines were worn out by a former application. This, however, was imputed to the great skill of the poisoners. Charles died at the age of twenty-four years and one month; and his mortal disease, if not supernatural, was certainly extraordinary; for it was the oozing of blood from all the pores of his body.

The court of France, during the last reign, may be said to have been formed by the queen-mother upon a system of the most abandoned principles, both in religion and government, intermingled with the vices of murder and poisoning, the weak-

ness of sorcery and judicial astrology, with every luxury that can enervate the body or debilitate the mind. Her own ruling principle was dissimulation. She taught it to her sons; and Charles proved so apt a scholar, that, before he was twenty years of age, he excelled Tiberius in dissimulation, and equalled Nero in cruelty. The fine parts, and excellent sense he possessed, contributed to his proficiency in the former; for, with all the detestable, he had all the good qualities that a monarch could possess. He had wit, and loved the conversation of poets and learned men. He composed a treatise, which has been since published, upon hunting, his favourite diversion; and he carried to excess most of the bodily exercises, in which he excelled. He is said to have carried his dissimulation with him to the grave; and that, though he appeared to be reconciled to his brother, the duke of Alençon, he intended, if he had lived, to have taken him off, and to have sent the queen-mother to her favourite son in Poland. Charles was so moderate in drinking, that, after having been once intoxicated, he is said never to have tasted wine again; and, tho' he had several mistresses, by one of whom he had the duke of Angoulême, grand prior of France, yet he was decent in his amours; though it is said that the dose by which he died, was administered by a gentleman whom the queen-mother persuaded that Charles intended to dispatch, in order to enjoy his wife; but in a scandalous court there are many fictions, nor can the bounds of general history admit of all the particulars that are incontestibly well supported. Charles, in his person, stooped a little in the shoulders; but he was otherwise strong and well made. Though he had naturally a livid complexion, yet it was turned to red on the night of the St. Bartholomew massacre; and it was observed, that, on that occasion, his eyes assumed a peculiar fierceness.

He had, towards the end of his life, entertained an affection for his wife, Elizabeth of Austria, one of the most virtuous and amiable princesses of her age; and by whom he had one daughter, Mary Elizabeth, who died when she was but six years of age. We cannot conclude the character of Charles, without observing, that he ordered a medal to be struck, commemorating his virtue and piety in the execrable murder of St. Bartholomew.

The character of Henry IV. the heroic monarch of France, is as follows; and perhaps exhibits him to the public in a juster light than those drawn by his French, and even English, encomiasts: 'The bright side of Henry's character is easily known by the prodigious difficulties he surmounted in his own person, before he made his way to the crown of France; and by the

happy state to which he raised his subjects, whom he dearly loved, from anarchy, and misery of every kind. His strong propensity to gaming arose from his love of money; but no prince was more excusable than he was in that respect. He reflected on the distresses which the low state of their finances had brought upon his predecessors; and he bestowed vast sums, not only upon magnificent palaces and public works, but in the encouragement of commerce, manufactures, and the fine arts. He was master of ready wit, and his stile, both in speaking and writing, was flowing and manly. He railly'd, (especially his own foibles) with a good grace; so that they who knew him, were not shocked at a certain levity he indulged in his behaviour, and vanity of self-applause, that would have appeared ridiculous in any other man. We have already taken notice of his passion for women; but we cannot think, with his encomiasts, that it did not on some occasions affect the affairs of his government. Not only he, but his minister Sully, were weak enough to believe in judicial astrology; but it was a weakness in common with the greatest names on the continent of Europe. The frankness and generosity of Henry's temper, made almost all his subjects his friends before his death; for though he was a deep politician, he never was known to forfeit his word when he passed it in favour either of a doubtful friend, or a reconciled enemy.

'Henry had no issue by his first queen, Margaret of Valois. By his second wife, Mary de Medici, he had the dauphin, the duke of Orleans, who died the year after himself, and a third son, Gaston, who succeeded to the title of Orleans. He had likewise three daughters, Elizabeth, married to Philip IV. of Spain; Christina, the wife of Amadeus, duke of Savoy; and Henrietta Maria, the queen-consort of Charles I. of England. His issue by his mistresses was so numerous, (and perhaps so uncertain likewise) that their names cannot be admitted here. In his person, Henry was among the tallest of the middle-sized men. His face is well known by his pictures, which are said to have a striking resemblance; and though he made very free with his constitution, yet the gout was almost the only disease that gave him disquiet.'

The reader, upon comparing characters with facts, on which alone they ought to be founded, may easily form a judgment of this history; and as one volume of this work only remains to be published, we shall then have an opportunity of conveying to the public a general idea of its merits and execution.

MONTHLY CATALOGUE.

14. *An Enquiry into the Conduct of a late Right Honourable Commoner.* 8vo. Pr. 1s. 6d. Almon.

THOUGH we cannot suppose this pamphlet to be published with any degree of authority, yet it contains matters that make us

Wonder how the Devil they got there.

The writer sets out with some strictures upon the great Bacon; meant, we suppose, by way of parallel, because he attached himself to the *favourite* Buckingham. Had the author been a little more conversant in history, he would have taken up Bacon's character, when he assisted in bringing to the block a favourite of far greater parts and merit, to whose unbounded generosity and friendship he owed his All; we mean the unfortunate earl of Essex. We cannot, however, find out the justice of the parallel, nor is there the least resemblance in the story to any persons or transactions of the present times; except that Buckingham, to whom Charles and his father, without disguise, and almost without reserve, had transferred all their power, was a favourite.

Mr. Pulteney, afterwards earl of Bath, is next brought in, for the same laudable purpose of a parallel between him and a new-created peer. We have already mentioned the conduct of the earl of Bath, respecting his peerage; and it is with regret we find ourselves obliged to use a very coarse expression, that all the abuse thrown out by this Enquirer, in consequence of his accepting that peerage, consists of infamous falsehoods: few noblemen have ever died more respected or esteemed by all parties than the earl of Bath.

The Enquirer next introduces the conduct of the late great commoner, who, he says, condemned the Pelhams, and their administration, to the shades of Erebus, as the most pernicious men, and most destructive measures, ever known and adopted. We remember no circumstances which can warrant those assertions; for, if we are not mistaken, Mr. Pitt lived on good terms with both brothers, from the time that Mr. Pelham was declared first lord of the treasury and chancellor of the exchequer; the conjunction of which two places in one person has, since the accession of the present royal family, been generally thought to constitute the first minister.

The

The Enquirer afterwards proceeds to what is universally allowed to be the most exceptionable part of Mr. Pitt's conduct; we mean the change of his sentiments as to continental engagements. Mr. Pitt and his friends never, we believe, denied the charge: They have always left his enemies to make the utmost advantage of this inconsistency in his conduct, and have rested his defence merely upon the propriety of a minister's suiting his sentiments and conduct, according as the situation and circumstances of public affairs may require. Having said thus much, we shall not pay so little regard to the understanding of our readers, as to spend much time in refuting allegations which refute themselves; such as, that Mr. Pitt was the author of the tax upon beer, though it is well known that during his administration he even scrupulously avoided intermeddling in any department of public business distinct from his own. This Enquirer has even the effrontery to pretend, that Mr. Pitt introduced the favourite into his governmental powers; and, without supporting his assertion with any proof but a mere *ipse dixit*, that had it not been for his noble brother he would have become the slave and the tool of the favourite. To say, if Mr. Pitt had such an attachment to his office as he is here represented to have, that he would be diverted from it by a private friend, is an insult upon common sense. We are singular enough to think that, admitting his treaties and negotiations with Lord Bute (for which however we have no evidence) to be true, they do honour to his moderation and patriotism, unless some strong instance can be produced to prove, that he was willing to come into power upon terms which were inconsistent with the good of his country, or his own dignity. As we do not intend to write a political dissertation, we think it sufficient to put the public on its guard against unsupported charges; against taking for granted what ought to be proved; and against supposing a conduct to be criminal, only because a miserable scribbler says it is so, though in fact it is virtuous and patriotic.

The above observations are applicable to every page, we had almost said, every sentence, of this pamphlet; and we introduce them not as politicians, but as reviewers of a performance written in defiance of every suggestion of common sense, and every rule of evidence; and which has been so much retailed and hackneyed about in the public and other papers, that we shall give no extract of it here. It is sufficient to mention in general terms, that the Enquirer proceeds to give us the heads of a conversation between the then great commoner and his noble brother: That the former, in fact, offered to

place the latter at the head of the treasury, while he himself was to take the post of privy-seal; but that the noble lord rejected the offer, because he could not bring some of his friends into office, in order to put the administration upon a *broad bottom*; and because Mr. Pitt insisted upon a superior dictation, and had chosen only a side place, without any responsibility annexed to it. We think this last objection carries with it the most evident marks of this whole conversation being a forgery, as the noble lord must have known that the office of privy-seal is perhaps the most responsible place our constitution admits of, especially when a favourite is supposed to exist; because under his hand pass all charters and grants of the crown, and pardons signed by the sovereign, before they come to the great seal of England; likewise several other matters of less concern, as the payments of money, which have no recourse to the great seal.

As we have the greatest regard for the noble personage who is the professed hero of this pamphlet, we are glad to discover from the above circumstance, that it is impossible he could have been a party in the conference here alluded to.

To conclude: The hand of the bookseller is very visible in the labour he has bestowed to stretch it into an eighteen-penny size; nor could he have succeeded even in that, had he not swelled it with common hackneyed stories from Voltaire, and other French writers, about Mazarine's administration. With respect to the style and manner in which it is written, the first is inaccurate, and the latter indecent. The Enquirer makes his noble patron say, that he never would submit to a *Butal* and *Ducal* administration; and he calls upon the great commoner's lady and servants to give evidence against him upon matters which ought to be confined to the most sacred recesses of married and domestic life. After such a violation of every tender and every social tie, the reader can no longer doubt, that this pamphlet was conceived in envy, and published through rancour.

15. *A short View of the Political Life and Transactions of a late Right Honourable Commoner. To which is added, a full Refutation of an invidious Pamphlet, supposed to be published under the Sanction of a very popular Nobleman, entitled, 'An Enquiry into the Conduct of a late Right Honourable Commoner.'* 8vo. Pr. 2s. Griffin.

We shall not enquire whether the present earl of Chatham was or was not grandson to the famous Diamond Pitt, as this author asserts. It is sufficient if we agree in general, that this

Short

Short View is in some places not deficient in execution, though too slovenly and superficial in others, especially in its representation of the manner by which Mr. Pitt was first made secretary of state. We have not much fault to find with the account of his conduct which immediately followed this appointment. The situation of affairs in Germany upon the breaking the treaty of Closterseven, undoubtedly awakened all the generous feelings of the people of England, who then became enthusiasts for assisting Hanover and the king of Prussia.

The sober sentiments of prudence were, therefore, totally disregarded; it became as popular now to assist the electorate of Hanover, as it had lately been popular to desert it; and the whole nation seemed frantic to sacrifice its real interests, for what was considered the advancement of its reputation. Mr. Pitt saw the temper of the kingdom; and, whether he thought it necessary to indulge the public in their wishes, or had really changed his own sentiments; or whether he thought that, by relaxing in some points from the severity of his former system, he should the more readily induce his majesty into measures more immediately calculated for the benefit of the kingdom, is not my business to determine: all that becomes me to say, is, that a treaty was concluded with the king of Prussia, much to the advantage of that prince. That subsidies were liberally granted to many of the petty states on the continent, and a considerable body of troops was sent over, under the command of his grace the duke of Marlborough, to reinforce prince Ferdinand. These various engagements could not but produce a variety of public burdens; however, every body chearsfully acquiesced, and the lustre of our glory rendered us utterly insensible to any concern about our circumstances.

The remaining part of this pamphlet is a mere compilation from other political pieces, and the public papers; and the author has no other way to extend it to a two-shilling price than by reprinting the great commoner's speech against the stamp-act, and great part of the pamphlet we last reviewed.

16. *An Examination of the Principles and boasted Disinterestedness of a late Right Honourable Gentleman. In a Letter from an Old Man of Business, to a noble Lord.* 8vo. Pr. 1s. Almon.

The politics of this juncture remind us of the fireworks exhibited at public places; for the materials are the same, tho' formed into rockets, squibs, girandoles, pots d'aigret, wheels, suns, stars, and a thousand different appearances. The editor of this pamphlet seems to be the political Clitherow of the time; though we learn nothing from his performance which we

did not know before, except the following very extraordinary anecdote; "That among the other pensions created since the late change of administration, one has been granted to the K— of P—."

17. *A Letter to the Right Honourable the E— T—, upon his Conduct in a late Negotiation, and its Consequences, &c. &c.* 8vo. Pr. 1s. 6d. Bladon.

This letter is as contemptible on the other side of the question. The writer endeavours to gain attention by supposing a certain nobleman to be the author, as well as the patron, of the Enquiry we have already reviewed. He shews his skill in politics by telling us, that Mr. Pulteney, when he opposed Sir Robert Walpole, had never been in the administration; and that when he accepted of a peerage, he left Sir Robert Walpole in the house of commons; both which assertions are false.

18. *A Vindication of the Conduct of the late Great C—r. Addressed to every impartial Englishman.* 8vo. Pr. 1s. Bladon.

We are inclined to think that this Vindication comes from the same pen as the preceding article. It is filled with the like flimsy thread bare contents; The author, however, has endeavoured to make amends by telling us, that Mr. Pulteney's wife advised her husband to accept of a coronet, for which he afterwards blamed her.

19. *Seasonable Reflections on the present State of Affairs; with some Remarks on a Pamphlet, entitled, 'An Enquiry into the Conduct of a late Right Honourable Commoner.'* 8vo. Pr. 1s. Cooke.

These Seasonable Reflections are very insipid, because (we hope the reader will pardon the pun) they are seasoned neither with argument nor wit, to render them palatable to the public. This defect the author attempts to supply by two grains of novelty; for he insinuates that, after the interview between the two brothers was over, lord T. offered to accept a place in the new ministry, but was told he was too late in his application. The other anecdote is in contradiction to the author of the Enquiry, who pretends, that repeated attempts were made, after Mr. Pitt had received his coronet, to surprize the common council of the city of London into an address in favour of him and the new administration. This author, however, tells us, that no such attempt was made, and that nothing passed on that subject, but in private conversation between

one

one of lord Chatham's friends, and another gentleman, both members of the common-council.

20. *A Letter from William Earl of Bath, in the Shades, to William Earl of Chatham, at Court.* Folio. Pr. 1s. Salter.

This Letter, which is not void of humour, is supposed to contain the substance of a conversation between the late lord Hardwicke, duke of Devonshire, earl of Egremont, Churchill, the old Chevalier, and the duke of Cumberland; who all severely condemn the great commoner's acceptance of a peerage.

21. *A Letter to Will Chat-em, Esq. of Turn-about-Hall, from his Sister.* 8vo. Pr. 1s. 6d. Bladon.

This letter-writer affects to be the zany of the great political mountebanks, who have already mounted the stage against a newly-created earl. The performance itself is filled with scurrility, dulness, and falshood; nor was there the least occasion for an advertisement which appeared lately in the papers, declaring it to be spurious, and an imposition upon the public.

22. *A Letter to the Citizens of London, concerning a late-created Earl: With a Word to the Author of 'The Considerations on the Conduct of a late great Commoner, &c.'* By R—— S——, Linen-Draper, 8vo. Pr. 6d. Bladon.

The vapid dregs of a political controversy which has not yet afforded one sprightly run from the press. The thing seems to be scribbled in favour of the earl of Chatham; and contains languid repetitions of what has already almost choaked the public.

23. *A Short Account of a late Short Administration. Printed in the Year 1766.* Folio. Pr. 6d.

This is an encomium, and, we think, no exaggerated one, upon the principles and conduct of the late administration. If they were authors of all the public benefits claimed in their name; if they came in with honest hearts, and retired with clean hands, as here represented; may this pamphlet contribute to excite their successors to follow their noble examples!

24. *An Extraordinary Ode to an Extraordinary Man, on an Extraordinary Occasion.* Folio. Pr. 6d. Jones.

This is no despicable performance; but we think the author might have employed his poetical abilities much better than in insulting

insulting a nobleman, before he had even time to merit abuse. All the noblemen in England, or their ancestors, must have been the most infamous traitors to their country, if it is criminal merely to accept a peerage; and lord Chatham as yet has done no more, since he was the admired commoner.

25. *An Elegy on the late Right Honourable W—— P——, Esq.*
4to. Pr. 1s. 6d. Kearsly.

This performance has the same tendency as the preceding, and contains an uncommon glow of poetry, which might have been very properly published, had the noble subject been convicted of massacring his countrymen by thousands, of betraying our armies, and selling our fleets, to the enemies of Great Britain, of extinguishing law, of abolishing liberty, and reducing the free inhabitants of this country to the very worst state of slavery. The inaccuracies in some places induce us to suspect the author is a young man: He talks of teaching the *big bolts of eloquence to roll*; and, rather inconsistently with the true spirit of patriotism, he speaks of Julius Cæsar having covered his baldness with everlasting laurels. The last six stanzas have great merit.

What then, quite withering on the stalk of age,
Diseas'd, emaciate, sinking in the grave;
Could drag thee now to totter on the stage,
Or load the wretched skeleton with slave?

Trembling on life's most miserable verge,
Nay, even now just numbering with the dead;
Why would'st thou thus in infamy immerge,
And pluck a kingdom's curses on thy head?

That kingdom too, whose ever-grateful eyes
Thy matchless worth so tenderly could see;
That scarce she breath'd an accent to the skies,
But what was wing'd with benizons for thee.

O! hapless Pynsent, when the pitying muse
Sees the supremely eminent and good,
In palsied age relinquish all the views,
For which thro' youth they generously stood:

When the bright guardians of a free-born land,
In life's last stage sink utterly deprav'd;
And in some minion's execrated hand,
Destroy those realms which formerly they sav'd:

Loft

Loft in the passions' wildly raging tide,
 An actual type of chaos she appears;
 And throws the pen distractedly aside,
 To give an ample fullness to her tears.

If the author is a young man, his performance carries with it some degree of genius; though we cannot help thinking, there is a little inconsistency in supposing such a monster as the noble lord is here represented to be, susceptible of remorse.

26. *An Ode in Honour of his Royal Highness the Prince of Wales's Birth day, August 12, 1766, as intended to have been performed before their Majesties at Kew.* 4to. Pr. 1s. Wilkie.

We always make great allowances to the authors of publications which are to be set to music; because, instead of sacrificing to the graces, they are forced to sacrifice to the fiddlers; and instead of courting the muses, they must make love to the orchestra. This, we will venture to say, was the case with Mr. Scott; otherwise his ode would have appeared to more advantage than it does at present.

27. *Ode to the Legislator Elect of Russia, on his being prevented from entering on his high Office of Civilization, by a Fit of the Gout.* 4to. Pr. 1s. Nicoll.

That this little ode is more than tolerable, appears from the two following stanzas, in which the legislator alludes to his Estimate of the Times.

' A preacher national I rose,
 Demonstrating to friends and foes,
 Our troops could only dance;
 Spite of my proofs they drew their swords,
 And, merely to gainsay my words,
 They almost conquer'd France.

Yet still was my compassion shewn;
 To save their credit and my own
 I bruited thro' the nation,
 That all their enterprizing spirit
 Was owing to th' inspiring merit
 Of my bold exhortation.'

28. *The New Bath Guide: Or, Memoirs of the B—r—d Family. In a Series of Poetical Epistles. 3d Edit. 8vo. Pr. 5s. Dodsley.*

This edition contains, besides the letters which were in the first, A Charge to the Poets, or a song upon Mr. Gill, an eminent cook at Bath; 2. Criticisms, and the Guide's conversation with three ladies of piety, learning, and discretion; 3. A letter to Miss Jenny W—d—r, at Bath, from lady M—d—s, her friend in the country, a young lady of neither fashion, taste, nor spirit; 4. The conversation continued; their ladyships' receipt for a novel; and the ghost of Mr. Quin.

As the public is already sufficiently acquainted with the manner and merits of this facetious author, we have no occasion to say any thing of these additional pieces; but it may gratify the curiosity of some *inquisitive* readers to know, that the family which is celebrated in these Memoirs is that of the *Blunderheads*.

29. *Providence. Written in 1764. By the Reverend Joseph Wise. 8vo. Pr. 1s. Bladen.*

A humble imitation of Mr. Pope's Essay on Man.

30. *Proposals (humbly offered to the Public) for an Association against the iniquitous Practices of Engrossers, Foresters, Jobbers, &c. and for reducing the Price of Provisions, especially Butchers Meat. 8vo. Pr. 6d. Payne.*

As these Proposals seem to be drawn up with a very benevolent intension, we heartily wish the plan may be practicable, and that the undertakers may never have any consideration but the public good in view.

31. *A Letter to a Friend on the Mineral Customs of Derbyshire; in which the Question relative to the Claim of the Duty of Lot on Smitham is occasionally considered. By a Derbyshire Working Miner. 8vo. Pr. 1s. Payne.*

This pamphlet is well and forcibly written; and though the subject of it is personal and local, yet it is interesting to humanity, as it sets forth the sufferings of a useful body of the people against wanton oppression.

32. *An Account of the Giants lately discovered; in a Letter to a Friend in the Country. 8vo. Pr. 1s. Noble.*

We strongly suspect the author of this pamphlet to be only accidentally witty. He knew that an Account of the Giants

was

was a good selling title; but when he began to write it, not being able to muster up above ten lines of facts, and those too extracted from common news-papers, he had recourse to invective and humour, some, and a very small, part of which is tolerable. But we must refer the reader to the Account itself, as this giant-monger has thundered out before his title-page, that whoever prints it, or any part thereof, will be prosecuted as the law directs.

33. *Hogarth Moralized. No. I. 4to. Pr. 2s. Hingeston.*

In this publication, the plates of Hogarth's Harlot's Progress are exhibited in miniature, with no mean degree of execution; but they are attended with an insipid, though fanatical, prose explanation.

34. *A Collection of the Tracts of a certain Free Enquirer, noted by his Sufferings for his Opinions. 8vo. Pr. 8s.*

This volume contains the following tracts.

I. Judging for ourselves; or Free-thinking, the great Duty of Religion, display'd in two lectures, delivered at Plaisterers-Hall, printed 1739.

II. The History and Character of St. Paul examined; in a letter to Theophilus, a Christian friend. Occasioned by Observations on the Conversion and Apostleship of St. Paul; in a letter to Gilbert West, Esq. With a preface by way of postscript.

III. The Resurrection of Jesus considered; in answer to the Trial of the Witnesses. By a moral Philosopher. The third edition, with great amendments. 1744.

IV. The Resurrection re-considered; in answer principally to the Resurrection Cleared. 1744.

V. The Resurrection Defenders stripped of all Defence; in answer to Mr. Jackson, Mr. Sylvester, Mr. Chandler, and the Clearer. 1745.

VI. Supernaturals examined; containing, 1. An answer to the Observations of the Evidence of the Resurrection of Jesus, by Gilbert West, Esq; 2. An Answer to Mr. Jackson on Miracles and Prophecies, shewing the Impossibility of the one, and the Falshood of the other; 3. An Answer to a Defence of the peculiar Institutions, and Doctrines of Christianity, against Deism fairly stated and fully vindicated.

VII. Social Bliss considered, in Marriage and Divorce, &c. 1749.

These

These are the works of the noted Mr. P. A. (Minister of the Gospel) which the author himself, some friend, or some benevolent bookseller, hath attempted to rescue from annihilation.

35. *Frugality and Diligence, recommended and enforced from Scripture.* By Edward Watkinson, M. D. Rector of Chart in Kent. 12mo. Given gratis by the Author.

If people in lower stations of life (where idleness and extravagance are always attended with fatal consequences) could only be persuaded to read and reflect, they would derive no inconsiderable advantage from this excellent tract. The worthy author disperses the whole impression at his own expence.

36. *A Disquisition concerning the Nature of the Sacrament of the Lord's Supper, in order to ascertain the right Notion of it.* 8vo. Pr. 1s. Rivington.

The author of this performance endeavours to shew, that the Lord's Supper ought to be considered as a *typical sacrifice*. Several of the fathers, he says, have spoken of the bread and wine as *types*; and 'the soundest of our protestant divines, in conformity to the ancients, have held the eucharist to be a *sacrifice*.' Now, continues he, do but join these two ideas together, those of a *type* and a *sacrifice*, and you have the true and full import of this sacred rite.

How the fathers, or some modern writers, may have expressed their meaning on this subject, it is not worth our while to consider. In order to form a true idea of this institution, we ought to confine our enquiries to the words of Christ and his apostles, and keep to *their* expressions. This author, therefore, ought to tell us, where the word *type* or *sacrifice* is applied by the sacred writers to the Lord's Supper; otherwise he should not pretend 'to ascertain the right notion of it:' for a deviation from the words of scripture has occasioned a thousand *absurdities* in this, as well as in other points of religion.

37. *St. Paul's Wish to be accursed from Christ, for the Sake of his Brethren, illustrated and vindicated from Misconstructions. In Three Discourses. To which is added, an Appendix, containing a Collection of the most material Observations upon the Text, by ancient and modern Writers; and of some other Passages applicable to the Illustration of it.* By Bartholomew Keeling, M. A. Rector of Tiffeld and Bradden, in Northamptonshire, and Chaplain to the Right Hon. Earl Temple. 8vo. Pr. 2s. Doddsley.

St. Paul says, Rom. ix. *I could wish that I myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.* This text,

text, Mr. Keeling thinks, is in the number of those passages which have been thought *hard to be understood*. Some interpreters have supposed, that this anathema implies a *final* separation from Christ; others, temporal calamities, excommunication, &c.; others have looked upon the expression as hyperbolical; and many have thought, that some conditional clause is to be understood after the verb *anathema*. But our author rejects these explications, for reasons which he assigns; and supposes, that, in this passage, the apostle alludes to the sufferings of Christ, and expressly declares, that he was willing to lay down his life, 'to make his own soul an offering, and a sacrifice to God,' if he could thereby secure the salvation of his brethren. St. Paul then, according to Mr. Keeling's notion, is to be understood, as if he had said—"I myself could wish to be *accursed* or *separated* from Christ; or, according to the scripture expression a little before, to be *delivered up*, I mean in the *same manner* or degree that Christ was accursed from God, by being so deprived of the blissful sense of God's love and favour, and stricken with such a sense of the divine wrath and indignation, and reduced for a time to such a condition of spiritual desertion and anguish, as my blessed Saviour himself endured, if this could be effectual to the salvation of my brethren, for whom as well natural attachments, as conscience of duty towards God and towards them, inspire me with the most tender, the most affecting love and concern."

This interpretation, he thinks, is compatible with the instinct of nature, and the dictates of reason, worthy of the apostolical character, adequate to the letter and spirit of this striking passage, agreeable to the language and tenor of the holy scriptures, and to the style and sentiments of St. Paul himself, in his other Epistles, and appears moreover to arise naturally from the subject and context with which it is joined.

Hitherto, we must confess, we had no doubt but that St. Paul, having the *rejection* of the Jews in his immediate view, meant only to declare, that he had so much real concern and regard for his countrymen, that he could even wish to undergo *that anathema* himself, rather than see it fall upon the *whole nation*. The expression *anathema apo tou Christou*, and the usual sense of the word *anathema* (see Gal. i. 8. 1 Cor. xii. 3) led us into this interpretation. But Mr. Keeling has taken so much pains to vindicate his own acceptance of this remarkable passage, and speaks of it with so much approbation, that we have determined to suspend our opinion, till we have leisure to consider the apostle's expression with more attention: in the mean time we leave our readers to judge for themselves.

38. *Medical and Chirurgical Observations on Inflammations of the Eyes, on the Venereal Disease, on Ulcers, and Gunshot Wounds.* By Francis Geach, Surgeon at Plymouth. 8vo. Pr. 1s. Law.

In the dedication, addressed to Mr. Henry Watson, professor of anatomy, and surgeon of the Westminster-Hospital, we are informed that he, the said professor of anatomy in the university of Southwark, hath condescended to acknowledge, that he hath perused these observations with great pleasure and satisfaction. We are very sorry to differ from the learned professor in opinion; but we cannot possibly say, consistent with that sincerity which we owe the public, that from the perusal of this pamphlet we have received either pleasure or satisfaction. Nevertheless, we allow it to contain some practical observations which may be useful to young surgeons: but the author speaks throughout the whole book much too positively, especially in his theories, which are very frequent, and very frequently wrong. He boldly assigns causes for every thing, without the least doubt or hesitation, in a manner which would have been hardly tolerable, even if he himself was a professor.

39. *Morbus Anglicanus sanatus: or, a remarkable Cure of an inveterate Scurvy; made public for the Benefit of those who labour under the same troublesome Disorder. In a Letter from a Country Clergyman to his Son in London. Concluding with a Contrivance or two for saving the Lives of those who shall happen to be in the upper Rooms of a House, when the lower are on Fire.* 8vo. Pr. 6d. Curtis.

The medicine which performed this remarkable cure was no other than an electuary made of equal parts of brimstone and cream of tartar, with a sufficient quantity of treacle. That the author was cured by this medicine we have not the least doubt, because it is not probable that he would assert a falsity without a motive; but we have also as little doubt, that other people may try it without any effect.

40. *Inoculation made easy: containing a full and true Discovery of the Method practised in the County of Essex, &c. &c. &c.* 4to. Pr. 2s. 6d. Withy.

By a *nota bene* at the bottom of the title-page we learn, that a sufficient quantity of medicines to prepare and cure one person is given *gratis* with this treatise. In other words, give me half a-crown, and you shall see the show for nothing. This pamphlet is, in fact, nothing more than a quack advertisement.